The Priest

Edited By Priests For Priests

May, 1954

urrente Calamo 387

orrespondence 398

et's Break the Clinch 407

ary in the Old Testament 410

ather Carr, Prudence, and Theology 415

ly First Appointment 421

atholic Pocketbooks: Reviews and Previews 426

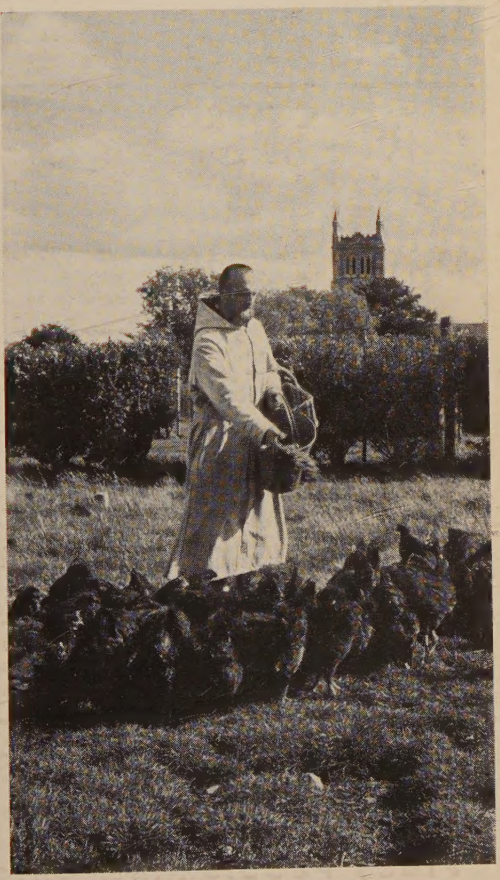
he Persevering Priest 430

Vhy Some Italians Voted Communist 440

ode and Cult 447

ermon Suggestions 451

ook Reviews 457



1

THE MYSTERY OF GODLINESS

CESLAUS SPICQ, O.P.

A meditative commentary on the letters of St. Paul dealing with the qualities of the priesthood. St. Paul calls the priesthood "the mystery of Godliness," and he shows priests how they must conduct themselves in their private life and in their relations with men. Translated from the famous biblical series **Lectio Divina.** **$3.50**

2

THE KINGDOM IS YOURS

PETER FORESTIER, S.M.

Too often religion is taught as a rationalized system, rather than as the unfolding in the proper order of God's love. Based on the **Sermon on the Mount,** Father Forestier develops a refreshing way of teaching morality to our youth. **$3.50**

3

GUIDE FOR SOCIAL ACTION

YVES DE MONTCHUEIL, S.J.

What recommends the book is the author's strength of ideas and their practical application. He dodged none of the problems, and theology was not a flight from reality. Short, penetrating, thought-provoking essays that serve as guide-posts to those who are engaging any any social action within the Church. He is the author of **For Men of Action.** **$1.50**

4

THE APOSTOLIC ITCH

VINCENT J. GIESE

All priests should read this layman's provocative inquiry into the laity's search for a vocation in the Church, the spirituality necessary for apostolic dedication, and the great tasks which lie ahead for the laity. **$2.75**

5

WISDOM SHALL ENTER

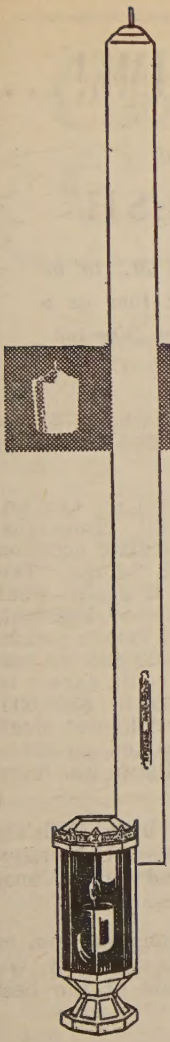
LEO J. TRESE

A popular presentation of the evidences of the Catholic Faith, Father Trese now turns to apologetics and the discussion of the nature of God and man, miracles, religion, Christ's Church and much more. Excellent sermon material. **$2.75**

Order Your Books from Your Bookdealer

He offers many services, and appreciates your patronage.

FIDES PUBLISHERS, CHICAGO 10, ILL.



MACK-MILLER

Specialists in Ecclesiastical Candles

The craftsmen who make them . . . the men who service your account . . . the principals in charge of management and production . . . all direct their energies entirely to the business of making and selling ecclesiastical candles for every church use and purpose. It is a specialty with us, and since quality is the basic ingredient in every candle we make, you may rely on the Mack-Miller name for complete satisfaction at all times.

MACK-MILLER
CANDLE CO., INC., Syracuse 1, New York
New York • Chicago • Boston • New Orleans • Los Angeles

IT'S ABOUT TIME!...

we said a few lines about

BILLY WELSH

Billy Welsh—William M., to be formal—is just about tops as a fund-raising Campaign Director especially if the cause be Catholic

Over his years with our Company (it will be ten years come next February) he has seen churches, hospitals, schools, convents, high schools and parish halls built which probably never would have been built without him. He has seen burdensome parish debts wiped out —because of his inspired leadership and his creative application of Lawson Associates detailed Plan of Campaign.

Back in 1946 he was instrumental in raising $2,408,000 on a $2,200,000 goal to build Our Lady of Lourdes Hospital in Camden, New Jersey. He led the Cathedral of the Madeleine in Salt Lake City to a $212,000 achievement on a $175,000 goal and a new school which is the envy of surrounding parishes.

There's a Central Catholic High School in Ottawa, Illinois, built with the over-the-goal funds he produced; and a short-term Catholic mental hospital in Louisville, Kentucky part of whose bricks were bought with $875,900 raised by Billy Welsh.

We could list them on and on. Scores of successful campaigns. But there's an immediate occasion which prompts this salute. The "old pro" just did it again—went over the top in Kirkwood, Missouri, in a campaign for St. Peter's parish. The goal was $300,000 and we had told the pastor we could expect to raise from $275,000 to $300,000. The night of his first Report Meeting Billy Welsh chalked up $315,000—and the final figure was more than $343,000.

We're proud of Billy Welsh—graduate of Fordham University, human dynamo and professional fund raiser.

Maybe you'll be meeting him or one of his associates some day. We think it will be one of the best days of your life.

Lawson Associates
INCORPORATED

ROCKVILLE CENTRE, NEW YORK

Currente Calamo

Newman Club

WE read recently to our consternation that there are 10,605 Catholic students at New York University. This startling revelation we found in *The Newman Club in American Education,* a brochure published by the National Association of Newman Club Chaplains, or, more specifically, by its educational committee under the chairmanship of Father Robt. J. Welch of the University of Iowa.

It was the late Archbishop McNicholas who years ago put the over-all national figure at ten times that; and he drew the only possible conclusion: "Assuming that Catholic students attending secular colleges and universities in the United States number 100,000, we have 100,000 reasons to care for their spiritual well being." That figure was trebled. Ergo: the Newman Club, for 300,00 good reasons.

Now no Newman Club chaplain —and there are nearly 500 of them — maintains that the club is any substitute for Catholic education in a Catholic college. It is, at best, the result of a facing of the facts, and a realistic attempt at solving a tremendous problem. This little brochure, extremely interesting and up to the minute, tells what is

★ ★ Westport Fibercraft Co. ★ ★

Neatest looking!
Most convenient!

Our Modern Economical
"CHAPLAIN"
COLLARS

"The Chaplain" Double ply Reversible

One low price! **5** **Dozen for** **$5.00**

Only one style, quantity-low-priced for men who believe in and *really use* our wonderful **Chaplain** collars. No wilting, no fraying—and you never have that hot *synthetic* look! Be neater; be more comfortable—and *Save Money!* They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in. and they're double ply. Packed flat—nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid In U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Five Dozen "Chaplain" Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

being done currently in non-Catholic colleges.

We ourselves were particularly interested in the account of the efforts made to integrate into such colleges and universities, since we have been avidly watching the apparent growth of a friendlier attitude on the part of non-Catholic or non-religious educators towards religion.

A Degree in Religion

Perhaps one day we can get Father Welch (and we've been trying for years) to write us a detailed article on what is being done at Iowa where he is teaching religion. The University of Iowa has Catholic, Protestant, and Jewish credit courses in a regular classroom schedule. Its School of Religion, set up in 1927, is a recognized unit of the Liberal Arts College. At Iowa one may major in religion or even take a doctorate.

Roughly similar is the plan utilized at the University of Illinois, where, however, only ten hours in religion and philosophy are allowed towards a degree. North Dakota, Michigan State, Bradley University, Youngstown College, and New York University offer something similar. Boston University plans to have chaplains of the different faiths offer courses in history and philosophy integrated with a department of religion in the School of Liberal Arts. Columbia University has a course called a *Survey of Roman Catholic Theology* and another, *Studies in Thomistic Theological Thought* for three credits each.

This is all very encouraging. Worth noting too is the remark:

THE PRIEST **MAY, 1954** **VOL. 10, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. — Publisher
F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Rev. Joseph F. Marbach, J.C.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

MEMO:

Get ready for summer comfort

Buy a *Toomey* Zephyr Cassock

It's light as a breeze

$19.50

- The Zephyr Cassock is designed specifically for hot weather comfort.
- Made of Acetate Sharkskin — proved by missionaries in tropic countries.
- Constructed entirely without lining for maximum coolness.
- Finished with regular cassock buttons — cuffs — hand tailored collar.

Zephyr Cassocks can be had in the following sizes.

BACK LENGTH	CHEST 36	CHEST 38	CHEST 40	CHEST 42	CHEST 44	CHEST 46	CHEST 48
BASE OF COLLAR TO ANKLE	COLLAR 14 | 14½	COLLAR 14½ | 15	COLLAR 15 | 15½	COLLAR 15 | 15½ | 16	COLLAR 16 | 16½ | 17	COLLAR 16½ | 17 | 17½	COLLAR 17½ | 18
62"							
60"							
58"							
56"							
54"							

BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

"The problem of establishing credit courses will always be, in great measure, a strictly local one. It will depend upon many factors. One is the temper (and courage) of the local college authorities who are often frightened away by theoretical difficulties which actually have not shown themselves in those institutions where credit courses are a reality; another is Catholic, Protestant and Jewish leaders in seeking such accreditation, for if there is a little unwillingness to work together in such preliminary stages, this unwillingness itself becomes evidence that such a credit system could bring only the interest and earnestness of the the degree of cooperation among grief to the school itself. Finally, Catholic authorities themselves can be decisive."

The fact is "by far the most numerous among Newman Club programs or the various *non-credit* systems; they constitute the rule."

One final word. Don't judge the Newman Club movement merely by this sketch of one current and, we trust, growing activity. The program is far more comprehensive.

Further information may be obtained by writing National Newman Club Federation, N. C. W. C., 1312 Massachusetts Avenue, Washington 5, D. C.

Honors and Promotions

IN addition to the 24 priests and monsignori of the Diocese of Buffalo advanced to higher rank last December, an additional 32 promotions have been announced as follows:

At the request of hundreds of priests we have published

INSTRUCTIONS FOR NON-CATHOLICS

by PARISH PRIESTS

This book contains the series of lessons actually taught for many years in the large instruction classes for non-Catholics in the Archdiocese of Chicago.

PRACTICAL — DIRECT — FORCEFUL
CONCRETE — CLEAR — SIMPLE

leading the non-Catholic to a knowledge and PRACTICE of The Catholic Faith.

CONTENTS: each complete lesson, an outline of each lesson, directions for the use of each lesson, questions for review and for the examination that is usually given before Baptism.

Single copy $1.50

DISCOUNTS ON LARGE ORDERS

THE D. FARRELL CO., 526 Marengo
Phone: Forest 6-3944 — Forest Park, Ill.

We Are The Originators

of the "FAIR SHARE" PLAN *

THE MOST SUCCESSFUL PLAN OF FUND-RAISING!

FUND-RAISING CAMPAIGNS

completed in APRIL, 1954

	GOAL	*OBTAINED*
Sacred Heart Cathedral Gallup, New Mexico	$200,000	$270,000
St. Walter's Church Chicago, Illinois	$175,000	$190,000

FINAL RESULTS

of campaigns completed in February, 1954

The Incarnate Word Academy Corpus Christi, Texas	$300,000	$316,000
St. Joseph's Parish Wenatchie, Washington	$200,000	$216,000
Christ The King Parish Richland, Washington	$300,000	$401,000

All of our campaigns in 1953
were OVER-THE-TOP successes!

Consultation Without Obligation

THOMAS RICHARD FINN & ASSOCIATES

FUND-RAISING COUNSEL

15 West Tenth Street — Kansas City 6, Missouri

*Exclusive Owner The "Fair Share" Plan
Registered

Prothonotary Apostolic:

Boland, John P.
Britt, Edmund J.
Rung, Albert

Domestic Prelate:

Clancy, Francis A.
Klauder, Charles A.
Mueller, Maximilian
O'Dwyer, Patrick J.
Rochford, John E.
Shaw, Henry B.
Shemalie, Francis
Tobin, William F.
Veit, Anthony F.
Widman, Edward G.
Winter, Ludwin E.
Zakany, Julius
Zimmerman, Herman J.

Papal Chamberlain:

Bogacki, Maximilian T.
Duggan, John D.
Growney, Francis A.
Hoffmeyer, Albert J.
Kelliher, Franklin M.
Kennedy, John P.
Kirby, William C.
Martin, William M.
McCabe, Felix F.
Mellerski, Peter L.
Ormsby, J. Stanley
Paul, John P.
Schreckenberger, Charles H.
Sokolowski, Vincent J.
Toomey, Leo J.
Zimpfer, C. George

The following 13 priests of Hartford have been promoted:

Domestic Prelate:

Botticelli, William P.
Cyrne, Eugene P.
Grady, George M.
McDonough, Vincent A.
Morrison, Edward L.
Mulcahy, Thomas P.

A Secure Life Income

if you invest
through our

ANNUITY PLAN

A practical way of aiding charity
and receiving a good investment return

for details, write to:

REV. FATHER RALPH, Nat'l Dir.
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave. Chicago 1, Ill.

Wear a REYNTOG
Black Gabardine
for rain or shine
(Cravenette. All Sizes)
$22.50

SUITS

IN—STOCK
SERVICE

Palm Beach®
WOVEN BY GOODALL-SANFORD, INC. ONLY

Black or Oxford Grey
$39.75 to $65.00
Serge Suits All Wool

Black Herringbone
$42.50 to $75.00

Black Gabardine
All Wool
from $42.50 up

Forstman DeLuxe
Black Gabardine
Topcoats $65

Featherweight Black
Nylon Raincoat
$19.75

Zipper Lining
Available
All Wool $7.50

SPECIAL
Black Covert Cloth
TOPCOATS
$37.50

Tropical
Worsted
Black Suits
$32.50

Beat the Heat
Order Early

SUMMER APPAREL
All Sizes
Black
Springweave
$49.50

SPECIAL!
Black Trousers
IMMEDIATE
DELIVERY

Black Herringbone or Serge, all wool $13.50

GABARDINE or TROPICAL Trousers Now $6.50
(Reg. Value $10.75)

BLACK GABARDINE TOPCOATS ..... $45 to $65
100% All Wool complete with Zipper Lining (Cravenetted)

SUIT MEASUREMENT CHART

Height..... Weight..... Waist..... Seat..... Inseam.....

Chest: ☐ 36 ☐ 37 ☐ 38 ☐ 39 ☐ 40 ☐ 42 ☐ 44 ☐ 46

Waist: ☐ 31 ☐ 32 ☐ 33 ☐ 34 ☐ 36 ☐ 38 ☐ 40 ☐ 42

SPECIFY MATERIAL ..... PRICE.....

Black Loafer Shoes, Rabat, Capes, Black Silklite Shirts, Clerical Vests, Collars,
White Neckband Shirts, Knox Black Hats — Snap Brim or Homburg

MAIL OR TELEPHONE ORDERS FILLED PROMPTLY—Representative will call on request

Visit our
N. Y. Showroom
1 block from
Radio City

HARRY REYN

Free Parking
Next Door
Bring Parking
Ticket

40 EAST 49th Street Bet. Park and Madison Aves. NEW YORK 17, N. Y. PL. 3-0361
We ship Open Account in U. S. A.

ANOTHER
Lawson-Success

Goal: $275,000
Raised: $346,700

St. Peter's Parish,
Kirkwood, Missouri

Father ALPHONSE E. WESTHOFF,
Pastor

For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

Casavant in the field of organ building since well over a hundred years—is still carrying on the Firm's inflexible policy of serving the churches, concert halls and organ virtuosi of the world with all that is best in an organ.

Also Church Woodwork

Casavant
FRÈRES, LIMITÉE

Organ builders for over a century

ST. HYACINTHE, Quebec,
Canada

Currente Calamo

Routhier, W. Arthur
Timmins, James P.

Papal Chamberlain:

Donnelly, Joseph F.
Doyle, Robert W.
Hines, Vincent J.
Kerwan, James P.
Wodarski, John P.

The following 5 priests of Madison have been promoted to the dignity of Domestic Prelate:

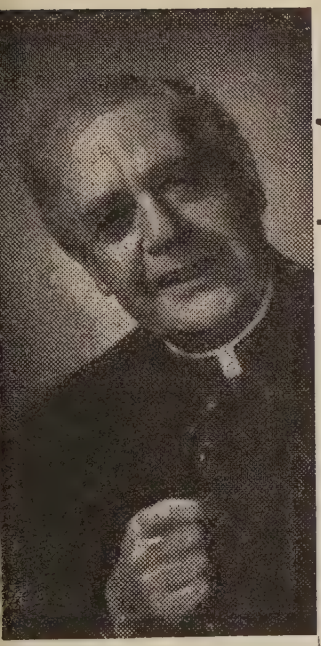
Beck, Ewald
Hastrick, Jerome
Koelzer, John
McDonnell, Francis L.
Thome, Theodore

Clergy Discounts

IT is the policy of this magazine to encourage discussion, where it is profitable and edifying, by publishing an occasional controversial article. This puts us in the position, sometimes, of making room for an opinion with which we are in deep disagreement.

For instance: this particular editor disagreed with Father Trese all the way when, in our December issue, he advocated doing away with clergy discounts on Catholic books. We thought his arguments were pretty weak.

Right now we deal with a firm downtown. The proprietors have got rich through the loyal custom of their local priest-friends with their parishioners. We may buy $150 worth of books a year from that store. The discount comes to $30. But we also buy several thousand dollars in mission goods to be retailed through the school and at the novena store. It would be a fatal discourtesy on their part to withhold the discount. We would simply transfer all our custom to a more appreciative firm.



Why pay more for
HEALTH AND ACCIDENT INSURANCE
than you need to ?

PRIESTS save up to 40% at Minsters Life & Casualty Union

Why buy health, accident, hospital or life insurance elsewhere when you are entitled to lower cost "preferred risk" policies? Catholic clergymen are entitled to—and get—substantial savings at Ministers Life and Casualty Union.

Any Priest, teaching lay brother or seminary student who buys our Advance Health and Accident policy can save as much as 40%. Gone are the financial burdens of paying hospital and doctor bills—with the mental worry that goes along with them.

Here's What the Advance Policy Covers: Accidental disability . . . accidental death . . . loss of hands, feet, eyes . . . fractures and amputations . . . sickness disability . . . *Plus* many optional benefits that you may include if you wish.

CATHOLIC REPRESENTATION

There have been one or more Catholic priests on the MLCU Board of Directors since 1924. At the present time, The Very Rev. George E. Ryan, rector of St. Paul Cathedral and Father Thos. Shanahan, librarian at St. Paul Seminary, are serving.

Your Salesman—The Mailman!

For fifty years, we have sold insurance **entirely by mail.** You benefit by saving the usual sales commission on life, health, accident and hospital insurance—plus the fact that there is no one to "pressure" you into buying. Your questions and problems are invited. We do our best to mail you an answer quickly, clearly, completely.

SEND COUPON TO DAY!

The Ministers Life and Casualty Union

Legal Reserve Non-Assessable Life Insurance
117 Ministers Life Bldg., Minneapolis, Minnesota

Gentlemen: Without obligation, please send me information on ( ) Health, Accident, Hospital Insurance ( ) Life Insurance.

Name .....

Address .....

.....

Date of Birth ..... **Catholic Order** .....

SINCE 1900

Swindlers After Your Money

WE have it on reliable authority that the following individuals are making fraudulent appeals:

Sister Imelda, Box 304, Calabar, Nigeria, British West Africa.

Rev. John Osolu, Catholic Mission, Aba, Nigeria, British West Africa.

George Gabriel, F.M., Apartado Postal 1597, Independencia 418, Mexico City, Mexico.

Father Louis Ellul Bezzina of Malta.

Robert Sherwood, whose letters are mailed from San Juan Capistrano Post Office and who promotes a St. Christopher medal.

Just Published:

Papal Documents On Mary

Compiled and arranged by
Right Rev. Msgr. William J. Doheny, C.S.C., J.U.D.,
Associate Justice of the S. Roma Rota
and Rev. Joseph P. Kelly, S.T.D.,
St. Mary's Church, Glens Falls, N. Y.

36 historic documents, in English translation, concerning the Blessed Virgin Mary by the Roman Pontiffs of the past hundred years, including such Letters as the **Ineffabilis,** Dec. 8, 1854, of Pius IX on the Immaculate Conception; the 11 Encyclicals of Leo XIII (1878-1903) on the Rosary; the commemoration by Bl. Pius X (1903-14) of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception; Benedict XV (1914-22) on the "Queen of Peace"; Pius XI (1922-39) on the teaching of the Council of Ephesus; and 14 Letters of Pope Pius XII concerning such subjects as the Assumption, the Rosary, Mary and the People of Russia, and the **Marian Year.**

$4.50

The Bruce Publishing Co.
400 N. Broadway, Milwaukee 1, Wis.

Anti-Vernacular

WE thought this might interest our readers. The Seattle *Times* recently carried an article to the effect that the Episcopal Church's Standing Liturgical Commission, with the approval of the diocesan bishop, and in the interests of closer participation, has authorized several changes in the liturgy.

Most noticeable among them are the restoration of the *Gloria in Excelsis* to a place between the *Kyrie Eleison* and the collect of the day; the insertion of the *Agnus Dei,* and "permissive recitation of the *Kyrie* in its Greek original."

PICTURES & PRINTS
WORLD'S LARGEST COLLECTION OF FINE COLOR REPRODUCTIONS
Old Masters • Moderns • Contemporaries
& Religious Subjects
Select at leisure from our complete 128 page profusely illustrated catalog.....50¢
FINE FRAMING
THE VIRGIN — Fra' Filippo Lippi 19½" x 26"—$9.00
Mail Orders Filled Promptly
Oestreicher's
1208 6th Ave. New York 36, N. Y. Dept. P (bet. 47-48 St.)

Books for June Giving

ORDINATION

THE PRIEST IN THE EPISTLES OF ST. PAUL.

Most Reverend Amleto Giovanni Cicognani.

Selected passages dealing with the dignity and duties of the priesthood. Commentaries emphasize the spiritual significance and practical application of the quotations. Revised edition, **168 pp., $1.25**

THE CATHOLIC PRIESTHOOD.

Bound in a single volume are two important encyclicals by the late Sovereign Pontiffs, Blessed Pius X and Pius XI. **86 pp., paper, $.75**

GRADUATION or Class Prizes

THE FISHERMAN'S RING. *Teri Martini.*

Small children will love this warmly told biography of Blessed Pius X, illustrated with twenty-nine drawings by June Roberts. **128 pp., $2.00**

DICK OF COPPER GAP. *Brother Ernest, C.S.C.*

Boys of the intermediate grades will relish this exciting tale of a brave youngster who follows Our Lord's call in the face of pioneer hardships and hostility at home. Illustrated. **208 pp., $2.00**

In the same series, all illustrated. **$2.00**

Eddie of Jackson's Gang. The Adventures of Tommy Blake. And the Winds Blew.

For Priest, Layman, Adult, Young Person

THE NATIONAL CATHOLIC ALMANAC for 1954.

Of timely value and permanent importance as a reference and reading book. 808 pages. 40-page Index. $3.00; paper, $2.50

Order from your local bookstore.

Or send us; Name, Address, Titles Wanted.

Enclose Cash, Check, Money Order.

St. Anthony Guild Press **Dept 4-1990**

PATERSON 3, N. J.

Correspondence

Religion in the Service

IN your June issue there was a particularly worthwhile review of attendance of servicemen at Mass and the sacraments, to which I would like to add the following comments:

1. As a Naval chaplain attached to a squadron command my records from 29 August, 1952 to 8 December, 1953 show that never did attendance at Sunday Mass rise above 53% of the total number who were free to attend.

2. Average attendance was 46% for the flagship on Sundays.

3. Sunday attendance on all other ships was less than 46% but not less than 40%.

4. Attendance at daily Mass and Sacraments was greater on the whole aboard ships other than the flagship, i.e., ships not habitually having a priest aboard, proving once again that anyone can make a greater effort for a short time.

5. In Korea I compared my figures with those of Army and Air Force chaplains and with Father Kraig's (MM working with Army). These priests agreed on a figure of 35% as representing Catholic attendance at Sunday Mass in Korea.

6. I am not trying to explain away the 81.8% attendance recorded in the June article. Merely,

I nverted back pleat

D arts in front for the slim (27") side pleats for stout

E asy to launder

A flat fitted neck

L ong raglan sleeve
(STATE ON ORDERING)

A 8 or 9 ft. bottom width

L ength of back and sleeve from neck along shoulder

B utton or zipper closing

Custom made of Irish linen
$23 medium weight—prepaid

Embroidered bands added from $10 extra. Pattern samples loaned. Vestments of Imported Pure silks available according to the wish of the Church.

"Marian Vestment & Cope"
SAMPLES AND PHOTOS LOANED

Viena Studio
c/o Sister M. Clare O.P., Mission San Jose, Cal.

Books About Our Lady

1. **The Marianist Year** by Peter A. Resch, S. M. $2.00
2. **Mary in Our Life** by Rev. William G. Most $4.00
3. **Mary's Part in Our Redemption** by Canon George D. Smith $3.00
4. **Our Lady's Litany** by A. Biskupek, S.V.D. $2.75
5. **Meditations and Instructions on the Blessed Virgin** by A. Vermeersch, S.J., Two volumes $7.50
6. **Bernadette and Lourdes** by Michel de Saint-Pierre $3.50
7. **A Life of Mary, Co-Redemptrix** by Peter A. Resch, S.M. (paper) $1.00
8. **The Mother of God** by M. M. Philipon, O.P. $3.00
9. **Talks for the Month of May** by J. A. F. Nutt $2.00
10. **Our Lady of the Miraculous Medal** by Carlton A. Prindeville, C.M. (sermons) $2.25
11. **Feasts of Our Lady** by Rev. Arthur Tonne $2.00
12. **Famous Shrines of Our Lady** ed. by H. M. Gillett, 2 vol., each $3.00
13. **Papal Documents on Mary** edited by William J. Doheny, C.S.C. $4.50
14. **Light on the Mountain** by Rev. John S. Kennedy (La Salette) $3.00
15. **The Rosary: Its History and Meaning** by Rev. Francis William $3.50
16. **The Glorious Assumption of the Mother of God** by Joseph Duhr, S.J. $2.25
17. **Our Lady in Our Life** by M. V. Bernadot, O.P. $2.75
18. **The Sun Her Mantle** by John Beevers $3.25
19. **Mariology** by M. J. Scheeben. Two volumes, each $3.95
20. **The Meaning of Fatima** by C. C. Martindale, S.J. $3.00
21. **Our Blessed Mother** by Revs. Edward Leen and John Kearney $3.50
22. **And the Light Shines in the Darkness** by J. V. Bainvel, S.J. $3.50
23. **True Devotion to the Blessed Virgin Mary** by Louis de Montfort $1.50
24. **To Jesus Through Mary** by Mother Mary Potter $2.00
25. **Make Way for Mary** by Rev. James J. McNally $3.25

THE THOMAS MORE ASSOCIATION, 210 W. Madison St., Chicago 6, Ill.

Please send me the books whose numbers are checked:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

☐ *Payment enclosed* ☐ *Bill me*

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE .....P

that recruit training centers are only segments of military life. To get the complete picture of religious life in the service we must also look at bases and camps that are not recruit centers and ships and corps that operate on the firing line and in close support.

7. All of us who have had a "tour" at a recruit center are familiar with the fine attendance at Mass and the sacraments. The recruit feels alone, often bewildered and ill at ease in totally new and uncertain environment. The priest, the Mass and the Sacraments are solid islands in an unknown sea. Once he gets his "orientation" in the military life and old or newly acquired habits of sin take hold of him he stays away from the Holy Sacrifice. It is a case of the seed and the thorns.

8. To really complete the picture we should have the percentage of males, outside of Catholic high schools, who attend Mass and receive the Sacraments at home.

Capellanus

Old Vestments

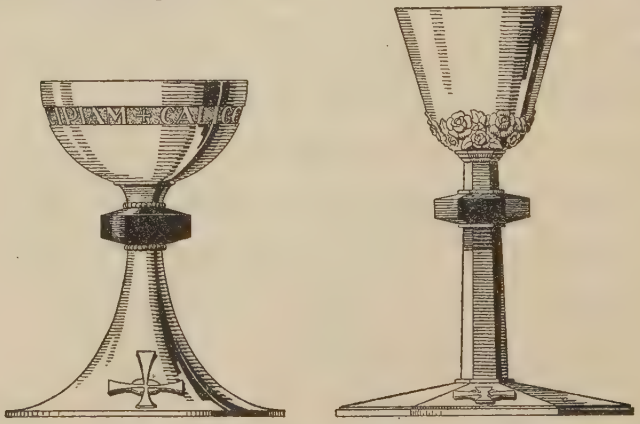
I am submitting the address of the "Shanti Sadan," which in the local language means "Abode of Peace." These people will be extremely glad and grateful for old vestments and other articles sent, since there is urgent need:

Naicavaddo, Aldona
Bardez, Goa
(Portuguese India)

Sincerely in Jesus and Mary,

A. C. Pinto

DESIGNERS and makers of Chalices and other ecclesiastical appointments in gold, silver and bronze. Send for new illustrated catalog.



OUR 102nd YEAR

SHREVE & COMPANY, Post St. at Grant Ave., San Francisco

Correspondence

On Choice of Rites

IT is always a pleasure to read THE PRIEST, but in your issue of February, 1954 (Volume 10, No. 2), under the title of Code and Cult by the Very Rev. J. F. Marbach, J.C.D., there is an answer to the last question on p. 155, which in my humble opinion is far from the "mens legis" of our Catholic Church. In both question and answer the word "schismatic" should have been distinguished. Vulgo — it means one who fell away from the Oriental Church; Canonice — it means one who fell away from the Church as such (Latin or Oriental Rites).

If it is understood canonice, the author should have specified if it was a schismatic from the Latin or any one of the Oriental Rites. Regardless of the author's understanding of the word "schismatic" (vulgo or canonice) the proposed solution is diametrically opposite to the "mens legis," which is to be taken into consideration by everyone who wants to explain the meaning of the legislation of the Catholic Church.

The Church has the power to make laws binding all who are validly baptized, and everyone who is baptized must obey them, unless he is "explicitly" exempt from them by the legislator.

As far as adscription to a Rite is concerned: from the context of can. 98, par. 1, it is clear that one belongs to the rite of his own father, if one is legitimate, of his mother if illegitimate. In this canon there is no mention of freedom in choosing one's rite, and this is not to be found any place in the Code when we consider a

THOMAS A. McMANUS CO.

249 MAIN ST., RIDGEFIELD PK., N. J.

* * * * * * * * * * *

Open Letter to the Clergy

Dear Father:

We have for some time sought a good incense and have finally discovered one which we believe to be the best available for the clergy.

The price of this incense is $2.50 per pound.

We think you will agree and consider your incense problems over if you will send in the coupon below for your trial order without obligation.

Sincerely,
Thomas A. McManus Company

FILL IN AND SEND TODAY FOR YOUR TRIAL ORDER OF INCENSE. NO OBLIGATION UNLESS FULLY SATISFIED.

THOMAS A. McMANUS CO.
249 Main St., Ridgefield Park, N. J.

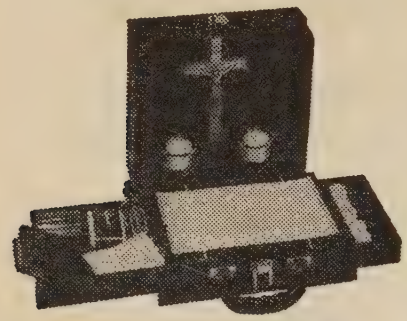
Please send me 1 pound of Imported Incense. It is fully understood that if I am not fully satisfied I may return the unused portion and you will cancel the invoice rendered for this trial order.

Rev. .....

Address .....

.....

.....



"SACRA-KIT"

Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use IN HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated. lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- CASE EQUIPPED with removable crucifix, candle holders and candles, linen cloth, holy water bottle, and SPECIAL ABLUTION CUP.
- PRICED at $28.75, postpaid in U.S.A. when payment is sent with order.
- MONEY-BACK GUARANTEE that you'll like it.

Write To:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

or order through your local church goods dealer

person born from schismatic parents. Therefore if one is Schismatic he belongs to the Rite of the Church which was left at the schism. All Occidental schismatics, i.e., all those who deserted the Latin Church are of the Latin Rite, and all those who deserted the Oriental Churches remain members of the Oriental Rite, the more so if he was validly baptized.

I would like to know on what grounds the author bases his opinion that "A convert has his choice of Rite." And I pity the poor priest who follows the author's advice "to remind the Schismatic of his freedom to make his choice," steering him towards the Latin Rite, if he is canonically of the Oriental Rite, for that poor priest will have Can. 98, par 2 against him:

"Clerici nullo modo inducere praesumant sive latinos ad orientalem, sive orientales ad latinum ritum assumendum."

Therefore, if the Schismatic is of the Oriental Rite, the priest assisting at his marriage must be of the same Rite. A Latin priest needs "absolutely" outside permission or delegation; the delegation from the Oriental Ordinary not being sufficient according to the Authentic Interpretation of the Pontifical Commission for Editing the Code of the Eastern Rite Church, Canon 86, par. 1, note 2.

Taking the above under consideration, it is only just that this matter be fully explained in the next issue of your review. Thanking you very kindly, I am

Yours in Christ,
M. M. Gnesko, I.U.D.
Mundare, Alberta

Would you say "no" to half the people who plan to give?

This would certainly not be done intentionally. Yet, many fund raising programs have this effect. Without professional help, the reason for giving is sometimes not thoroughly explained to all the people who could and would give.

This situation is readily corrected by a competent fund-raising organization such as the Charles J. Francis Company.

GUARANTEED GOALS . . .

After a systematic and thorough analysis of the community, the campaign director determines a realistic goal. As a protection, every contract includes a provision for proportionate refund of the fee in event of a campaign failure.

CLIENT DIVIDENDS . . .

The Charles J. Francis Company has now instituted a profit sharing plan known as the "client dividend" policy. In this way, each client receives a percentage of the declared surplus. This is determined by using the ratio of the campaign fee to the gross income of the company.

1954 CAMPAIGNS COMPLETED TO DATE:

- **Newport, Ky., Catholic High School Program—$510,000.00**
- **St. Ambrose Parish, Berkley, California—$134,000.00**
- **St. Peter's Parish, Portland, Oregon—$132,000.00**
- **St. Joachim's Parish, Hayward, California—$105,000.00**
- **Ascension Parish, Portland, Oregon—$106,000.00**
- **Christ The King Parish, Pleasant Hill, Calif.—$115,000.00**

IN PROGRESS:

Villa Redeemer Retreat House Campaign, Glenview, Illinois
Holy Name Parish Campaign, Omaha, Nebraska
St. Joseph's Parish, Berkley, California

If you have a fund raising problem a representative of The Charles J. Francis Company will be glad to arrange a conference at your convenience without obligation.

The Charles J. Francis Co.

FUND RAISING **PUBLIC RELATIONS**

4526 The Paseo—Room 3
Kansas City, Missouri

84 Ninth Street
San Francisco, California

(In THE PRIEST, November, 1952, Father Marbach refers to Bouscaren, *Digest*, I, 851, relative to the convert's choice of Rite; he also holds that canon 98 does not refer to converts. — Editors.)

Wants the Old Psalter

WOULD you kindly publish a request for old copies of the three seasonal Breviaries with the old Psalter. Thank you.

Andrew Palermo, O.C.D.
Holy Rosary Church
Hartshorne, Oklahoma

Collegio di S. Pietro Apostolo in Rome

Have you heard of this top missionary project of the Holy Father? Begun in 1948, Collegio di S. Pietro Apostolo in Rome already houses some 50 young native priests, and a new wing is near completion to house as many more.

These young priests, from a dozen mission countries (China, Japan, Korea, Vietnam, India, Australia and numerous African countries), are sent by their Bishops for postgraduate work, chiefly in Canon Law, Social Sciences, Biblical Studies and Sacred Music. After obtaining their degrees, they return to their countries as teachers and leaders of their respective people.

The Collegio during the scholastic year is supported by the Propaganda by means of Mass stipends. Funds for the library and for extra-curricular activities (harmonium, projector, etc.) are very

Continued on page 466

THE CATHOLIC UNIVERSITY OF AMERICA

announces

The 1954 Preachers Institute

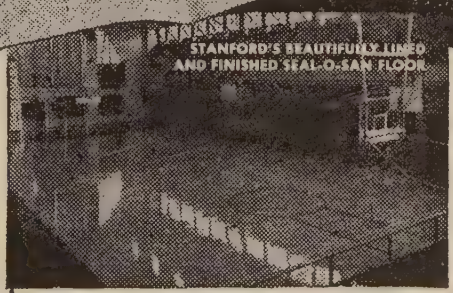
JUNE 28 to AUGUST 5

Director: Rev. J. L. Madden, M.Litt.

FEES: REGISTRATION $5.00 — TUITION $65.00

Sermon building, composition, and rhetoric; the art of expression; emphasis on actual preaching, elimination of defects, development of individual preaching powers; use of recording and reproduction techniques.

For complete information write to the Director of the Summer Session, The Catholic University of America, Washington 17, D. C.



SEAL·O·SAN.

GYM FLOOR FINISH

Your maintenance men will like this labor-saving guide for refinishing and lining gym floors. There are 12 easy-to-follow diagrams and descriptions. Also complete information on the preparation of the floor surface before refinishing. Every job is explained step-by-step. It will pay you to get a copy before refinishing time. Write today . . . it's free!

HUNTINGTON

MAIL COUPON NOW!

HUNTINGTON LABORATORIES, INCORPORATED
DEPARTMENT G • HUNTINGTON, INDIANA

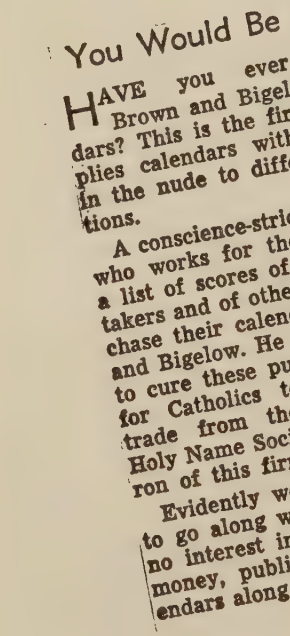
☐ **Please send me your new folder "The Key to Better Gymnasium Floor Finishing."**

NAME _____ POSITION _____

SCHOOL _____

CITY _____ STATE _____

You Would Be Shocked . . .



You Would Be Shocked

HAVE you ever patronized Brown and Bigelow for calendars? This is the firm which supplies calendars with pin-up girls in the nude to different organizations.

A conscience-stricken gentleman, who works for the firm, sent us a list of scores of Catholic undertakers and of other firms who purchase their calendars from Brown and Bigelow. He felt the only way for Catholics to withdraw their trade from them. The National Holy Name Society has been a patron of this firm for its calendars.

Evidently we are not permitted to go along with one who, having no interest in us but only in our money, publishes some good calendars along with the bad.

Editorial
published
in THE PRIEST
November
1953

The Priest

THE PRIEST MAY, 1954 VOL. 10, NO. 5

Editorial Comment

Let's Break the Clinch

THE baseball season opened here this afternoon with the Pirates slugging it out against the Phillies. Who won? At this writing the game is still in play, but there are 35,000 fans at Forbes Field and hundreds of thousands listening to the broadcast throughout the metropolitan area.

It's always that way. Americans love a contest. Ed Murrow waded into Joe McCarthy a few months back and for every one that heard Murrow there must have been ten that heard McCarthy deliver his rebuttal. People talked about it next morning like a prizefight, giving McCarthy points and docking him like so many referees or umpires. As far as I know, there was no one shot over the issue. No one was lynched for defending one or the other. There were no houses burned down. It was controversy and "may the best man win."

Baseball and basketball, football and boxing, Democrats vs. Republicans, McCarthy and the eggheads, Bricker and anti-Bricker, U.N. vs. U.S. — controversy everywhere. Everywhere? Well, not quite.

There is no controversy in religion. Catholicism and Protestantism have been in a clinch for the last fifty years or so. Why? Is it because religion doesn't really matter? Although that is the total effect created by the quietus on religious controversy, although that is what the adolescent generation doubtless think of the situation, it isn't the real reason.

Is it then that religious controversy isn't interesting? No—although that reason is occasionally alleged. But on the contrary, when the Lutherans brought out a little propaganda picture meant for their Sunday-school rooms and church parlors, it became a hit at the box-office and a real money-maker. Religious controversy is intensely interesting.

Perhaps it is, then, that re-

ligious controversy would bring back the inquisition, witch-burning, the KKK. . . Neither is that the reason. We are far beyond all that.

Well then, what is the reason? To put it bluntly, just what is wrong with making an outright attack on another's religious beliefs when those beliefs are wrong? If I can't prove them wrong, of course, I am a self-evident fake. But if I can prove them wrong, then am I not doing my neighbor a service by disabusing him of error?

Or is there no such thing as certainty and objective truth in religion?

To justify the vulnerability and at the same time insure the inviolability of their notions on religion, non-Catholics have generally taken cover behind a frank plea of irrationality — that is, that one can't expect logic or common-sense in religious matters. They have only one article of faith, one pivotal dogma: "Rome is wrong."

It is on this basis of irrationality that the damper has been placed on controversy. In any honest debate, the Catholic Church would win hands down.

Now what would you do if you were confronted with a debating team that always won? You'd stop debating, wouldn't you? And to cover up, you'd foster the idea that debate is futile, is not socially acceptable, that some vague evil would descend upon the community — a wave of window-breaking, tar and feathers, bad feeling — such phenomena would follow on the heels of debate. "The lower element of the community might get out of hand. . ." (The writer has never read of an organized attack by Catholics against Protestants in this country. It's always been the other way around.)

An Experience With CBS

As I sat the other night watching McCarthy defend himself against Murrow, I thought of the last time I spoke over CBS. It's been several years now. Msgr. John McClafferty of the New York Catholic Charities Office was booking speakers for the Church of the Air at that time. He had outlined an apologetic cycle and asked me to talk on Christ.

I wrote my talk and submitted it to the network. The day before I was to speak, I came in from hearing confessions to find that New York had been trying to reach me all afternoon. It was Elinor Inman of CBS.

"Father," she said, "I'm sorry, but as I read your talk I get the impression you're saying Jesus was God. Of course — ha, ha — that's a highly controversial issue. Couldn't you tone it down just a bit? After all, our main objective is a maximum audience for these shows, and can't you just see

all those people tuning you out?"

Father gave the talk precisely as he had written it — ha, ha — but for having been so "difficult," Father was never asked back. Ha.

I think we've been sold a bill of goods. We've got what it takes, only we've been talked out of using it. I was glad to see the Lutherans come out with their movie propagating the hero-myth about Luther. Hitherto, if we tried to write the truth about that scoundrel, we were accused of mud-slinging. "Let him sleep in peace," they'd say. But now, in our own defense, we had a legitimate excuse to show what an evil-minded rascal he really was.

(Did you know, for instance, that he accused Our Lord of adultery with the Samaritan woman and the Magdalen? Look it up for yourself in his *Tischreden,* Vol. II, p. 107.)

But why should we need an excuse? And why shouldn't we get out our own movies on St. Robert Bellarmine, St. Ignatius, St. Francis de Sales, showing the Protestant reformers as they really were?

Catholic Political Pressure?

There are many aspects to this matter of acquiescence. — Roosevelt reportedly was asked by Churchill if he wasn't afraid of Catholic opinion on his sellout of Poland. His smug reply: "There is no Catholic vote in America."

But why shouldn't there be a Catholic vote? There is a Protestant vote! Look: We see it increasingly taken as axiomatic that a Catholic can never be President of the United States. It has always been said of Jim Farley. Watch for it in connection with the growing eligibility of Frank Lausche of Ohio. It's just said with no explanation or apology: "Of course, no Catholic can be President." Which means that there is a Protestant vote. And if a Protestant vote, why not a Catholic vote?

Wouldn't it have been just a good thing if Mr. Roosevelt had known that 30-million American Catholics would go to the polls and demand a reckoning of his dealings at Yalta?

It would not be a political party. It would be more like Sidney Hillman's Political Action Committee. Someone would be able to say, "We'll deliver so many millions of votes if you'll promise (for example) a firmer policy against Communism."

These are just some random thoughts. They may be controversial in themselves. If so, then good! Our public expressions have too often been of an inter-denominational, non-sectarian color, calculated to please the local Ministerial Association rather than Christ.—R. G.

Mary in the Old Testament

Wm. L. Newton, S.S.D.

The witness of Genesis and Isaias

SUCH is Mary's place in our faith and devotion, and such the jewels that shine in her radiant crown, that they must be counted among the secrets of God, known to men only because God has seen fit to reveal them. Neither in the religious culture of the Old Testament, with its intransigent monotheism, nor in the equally severe Christology of the first years of our era, could Mary have assumed this position without the intervention of divine revelation. In any effort, therefore, to deepen our understanding of her, recourse must be had in the very first instance to the Scriptures and to the Marian doctrines found there according to the mind of the Church.

When we turn to the sacred books of the Old Testament we need not, of course, look for more than is proper to that stage of revelation. In fact, there are only two widely separated texts that might call for serious consideration: Gen. 3, 15; and Isa. 7, 14 (upon which Mic. 5, 1ff depends). Yet these verses are of the first importance today, not only because of their reference to Mary, but also because of the discussion they have provoked. The purpose of this present examination is merely to digest, *salvo sensu Ecclesiae,* what has recently been contributed to the subject by Catholic interpreters.

Gen. 3, 15, though imbedded in the primal revelations and sharing the obscurity of that remote context, is today the more prominent because of its connection with the dogma of the Immaculate Conception. Pius IX in his *Ineffabilis Deus* accepted with evident approval the opinion of the Fathers and ecclesiastical writers which considers the verse as "clearly and openly" speaking of Mary. Pius XII in the recent *Fulgens Corona* says, "The foundation of this doctrine is to be found in Sacred Scripture . . . in these words, which not a few of the Fathers, Doctors of the Church and many approved interpreters applied to the virgin Mother of God." Then he quotes Gen. 3, 15. This latter manner of stating the case seems more discreet, though it does not lessen the significance of the text.

It has been brought to our attention recently that the verse did not always enjoy this prominence. Its messianic interpretation, it would seem, is never clearly found in the Old Testament, the Apocrypha or the

---

Monsignor Newton is an editor of "The Priest."

Jewish authors of the first Christian centuries. Neither does the New Testament refer to it in this sense, in spite of the similarity of imagery in Rom. 16, 20; and Apoc. 12. Its Christological application is first used by Justin Martyr (about 160 A.D.), and soon after him by Irenaeus.

It is most interesting, however, to find that both Justin and Irenaeus discover in the verse also a mariological implication. Justin invented the comparison of Eve and Mary, without going beyond the thought that Eve is, in some respects, a type of Mary. Irenaeus went farther. Both Christ and Mary are indicated by the text in a literal sense, even if only in the "fuller" literal sense. Neither, let it be remarked, saw in the term "woman" a *direct literal* reference to Mary. Yet here is the inception of the Marian interpretation. In the Patristic period, and in all sections of the Church, the tradition was carried forward by many authors. The contrast of Eve and Mary is here quite frequent. It served well to illustrate many of the privileges of Mary which were more expressly revealed in the New Testament. Not the least of these was that of her spiritual motherhood over all Christians. In the centuries leading up to the Council of Trent this interpretation of the verse can be called common; after Trent it became the *locus classicus*.

With this tradition as background, no Catholic interpreter is inclined to deny that the verse has some Marian implications. The question of how the "woman" may be identified as Mary is still open to free debate, and it is debated. In fact, the verse contains three terms that are under discussion. "Woman" has been understood of Eve, of Mary, and of both. "Enmity" has been given both a natural and a spiritual meaning. "He" (which is the certain reading) has been related to mankind, to the individual Messias, and again to both. Though these latter terms are of necessity drawn into any treatment of the verse, we are interested at present only in the first.

The Terms of the Debate

Taken in its context, it has been noted, the verse describes the punitive sentence passed by God on the serpent. The messianic hope is introduced only at the end: "He (i.e., the seed of the woman) will crush your head." This is insisted upon by those who maintain that there is here no direct literal inclusion of Mary, and that her part in the victory is learned only from later revelations. That Eve is a mere type of Mary is seldom advanced. That Mary is meant in the "fuller" sense is rendered somewhat dubious of late. Hence it appears that the lines of the debate are now

more than ever sharply drawn between the two opinions: either the verse makes no direct reference to Mary, or it refers to her in the literal sense.

Here enters the *Magisterium Ecclesiae.* Can the common opinion held by so many of the Fathers, and today held so universally, an opinion plainly sanctioned and associated with the dogma by the Holy Father, have no weight? On the one hand, it is argued that this opinion does not formally define the sense of the text. That is probably true. On the other hand, can such an opinion be disregarded entirely? Current discussion would seem to favor accepting this direction of the Church, but without there resulting an agreed view as to how the verse literally indicates Mary.

That it can do so may be illustrated from two other prophecies. In Deut. 18, 18 God promises Moses, "I will raise up a prophet like to thee." Literally and directly the words refer to the long line of prophets that followed Moses in Israel; but eminently they refer to the Messias who will bring the line to its culmination. Confer an allusion to this in John 4, 25. Or again, in 2 Sam. 7, Nathan brings to David the reassuring promise of a perpetual tenure of the throne in his family. Here too, the oracle contemplates the whole line of Davidic kings, but ultimately the Messias. Confer Luke 1, 32-33. So in Gen. 3, 15. The verse portrays immediately the continuous struggle between mankind and Satan, a warfare that will one day end in the messianic victory for mankind. The opposition is initiated between Eve and Satan (not Adam and Satan); it will terminate in the woman and her seed to whom falls the victory.

A Literal Reference to Mary

Millenia intervene between this prophecy and the next explicit reference to the mother of the Messias in Isa. 7, 14; and in the dependent passage in Micheas. Here the tremendous advance in messianic revelation, and the impressive messianism of the proximate context, relieve much of the obscurity attaching to Gen. 3, 15. Here, too, Christian tradition is clearer and more constant in seeing a direct mention of Mary. Justin Martyr is most definite in his controversy with the Jew Trypho; and Irenaeus follows him. Jerome seems to allude without much objection to a typical interpretation defended by some Catholics of his time. Still it can be said that the most common view throughout the Christian era has been, and is today, that the verse is literally messianic, and that the "virgin" is literally Mary.

Yet there is room for discussion of the verse. This centers round the terms "virgin" and

"Emmanuel"; and touches also the sense in which these point to Mary and Christ. The word used here for "virgin" (*almah*) does not in itself carry the meaning of virgin in the technical sense, but rather that of a young marriageable woman. It is never, however, used of a married woman (notwithstanding the difficulty in Prov. 30, 19); it is certainly not the term expected here if Isaias had in mind a married woman. Further, the Greek version's *parthenos*, more strictly used of a real virgin, is noteworthy. It can, therefore, be admitted that the term does not prove the virgin-birth of the Messias without the aid of further revelation. "Emmanuel" at the same time is not an absolute proof of the divinity of the Messias; it was customary to include the name of God in proper names, or even in titles.

The messianic character of the verse is unquestioned by any Catholic author; and yet the sense in which it indicates Him is brought under discussion by the fact that soon after (8, lff) the prophetess presents Isaias with a son, to whom is given a symbolic name. Could this child be the immediate sign, and in turn a type of the Messias? This interpretation would not be unorthodox, but there are few inclined to adopt it since "virgin" and "Emmanuel" agree so ill with it.

The theory of "compenetration" has been suggested. This would have 7, 14 refer to the son of the prophet, but in terms that exceed his character and which, by their nature, raise the mind to the messianic child prefigured by him. A reason given for either of these interpretations is that the sign is promised to Ahaz, and hence is to be expected in the near future. But in the beautiful messianic context of this whole section of Isaias the promise would have immediate import in the strictly messianic sense.

The verse must be read with 9, 1-7; and 11, 1-10. When it is, the direct reference to Christ and His mother is placed beyond doubt. The full meaning of Emmanuel is made clear in the attributes of the Messias, including more than an allusion to His divinity. From this, in turn, we may regard *almah* as at least indicative of the extraordinary qualities of His mother. Micheas strengthens this view in that both he and Isaias mention only the mother, thus preparing the way for the complete understanding of her virginity as revealed later.

It is somewhat curious that although Jewish tradition found no reference to the Messias in either Gen. 3, 15; or Isa. 7, 14; both Philo and the rabbins in general expected His birth to be in some way miraculous. It is true that later Trypho, Cerinthus and their like, took a definite position against Mary. But this was only because they had

already taken a position against Christ. Those Jews that did embrace Christianity found no obstacle to accepting Mary from the direction either of the Scriptures or their traditions. This leads to another significant thought.

Perhaps the most effective preparation of the Jewish mind for the place of Mary in the advent of the Messias, that which best molded their disposition towards the revelations of the New Testament, was the important and often essential position granted by God to women in the unfolding of His messianic designs. From this point of view the place of woman in the Old Testament is unique in ancient culture. We need only recall, by way of illustration, the influence of Sarah, Rebecca, and Rachel in the story of the Patriarchs; and of Thamar, who is mentioned in the genealogy of Christ. Moses might not have survived were it not for his mother; Samuel was born in answer to Anna's prayer; David issued from the line of Booz and Ruth; Bethsabee was the mother of Solomon, and by her discretion gained him the throne. And so on with many others.

This context, as much as any particular text, tells us of Mary in the Old Testament. It is bringing Christ ever closer to the realization of God's promise of victory over Satan. And at almost every step in that progress we see His Mother at His side.

Inverted Values

A little incident connected with Leland Stanford who was one of the financial monarchs of the Far West will illustrate the inversion of values which so commonly obtained in the lives of these men.

Some thirty millions of the Stanford money went into the founding of Leland Stanford Jr. University, which was dedicated to the memory of a son who died in 1884. . .

However, the gift to the University showed a very peculiar estimate of which things come first. Appearing in mosaic on the facade of the campus chapel was the legend: "To the memory of Leland Stanford Jr., and the glory of God." When the great earthquake which shook San Francisco in 1906 had finished its work the mosaic was destroyed. The new mosaic, when put in place, had another phrasing for the dedicatory inscripiton—one in more traditional form. It read: "To the glory of God and the memory of Leland Stanford Jr." — Bishop Eustace in Information.

Father Carr, Prudence, and Theology

John Fearon, O.P.

In defense of Father Vann

IN an article entitled "Pity vs. Principles" which appeared in the February 1954 number of THE PRIEST Fr. Aidan Carr, O. F.M. Conv. undertook the task of criticizing an article by Gerald Vann, O.P. entitled "Moral Dilemmas: I. The Muddled Marriage" which appeared in the September 1953 number of *Blackfriars*. This criticism allegedly proved the thesis that Vann's article was radical, theologically and canonically unsound, and deleterious in its effect upon the public. Since the original article treated of a serious pastoral problem and Father Carr's charges are of a serious nature, it would seem profitable to evaluate the situation and discover on which side weightier merit is to be found. Sentimentality and shabby thinking are equally undesirable in the priestly profession.

The first step in evaluating the situation requires a concise synopsis of Vann's suggestion. His subject is the pastoral care of Catholics involved in an invalid marriage who experience a conflict between a burning longing to return to the sacraments and an attraction to and responsibility for their present family. He further limits his discussion to the case where the Catholic just does not have the willpower to withdraw from the marriage, and the other party will not agree to abstention from sexual intercourse. As a prenote to his practical suggestions he observes that a Catholic in such a situation is not thereby totally excluded from closeness to God, and that the conflict-experience can be an occasion for greater good.

As methods for bringing good out of evil he suggests contrite prayer, careful attention to all other religious duties, hope in God's mercy, and experiences which build up a feeling of not being wholly cut off from the Church, e.g. at least getting the priest's blessing and advice regularly in the confessional. Vann suggests that priests consider the adoption of some such approach rather than the alternative of denouncing and doing nothing, as consistent with what we find in the Gospels.

Father Carr charges that this approach is radical, theologically and canonically objectionable, and bad in its effects in that it engenders a false sense of security, a casual attitude toward the strict demands of Catholic morality and law, and a bland reliance on God's goodness and mercy coupled with forgetfulness of His justice. He also charges Father Vann with being sentimental at the cost of

---

Father Fearon writes from Los Angeles.

being faithless to sound Catholic doctrine.

Father Vann's Position

Father Vann insists that his suggestions are prudential judgments rather than theological principles. They take into consideration an existent psychological situation of real people. He brings to bear on that situation the sound dogmatic principle that God permits evil that good may abound. He explicitly excludes condonation or encouragement to continuance of things which are sinful. Certainly it is not morally wrong for a priest to assist in God's work of bringing good out of evil. Nor is it unfaithful to prudence to describe people as they really are. Granted these two premises, the only way his prudential judgment could err would be if he made it too easy for the sinner to misuse his advice. And it seems antecedently more probable that the sinners he describes would correctly understand and profitably put to use his suggestions. A contrary presupposition on this last point would involve a pessimistic view of human nature at variance with priestly experience. Further evaluation of Vann's suggestions will emerge from criticism of Father Aidan's criticism. And before getting into that criticism it should go on record that even if Father Aidan found nothing to praise he did find that much in the article was not open to objection. Naturally, evaluation of criticism will center on his objections.

Basically, Father Carr's remarks are rhetoric rather than theology. The whole structure of the article is rhetorical, and bad rhetoric at that for it is not in the service of truth. It is untheological for the simple reason that theological criticism has to be aimed either at the insecurity of premises, the false logic of demonstrations, or the misapplication of principles and distortion of significant fact when prudential judgments are concerned.

Gratuitous Assertion Merits Gratuitous Denial

In the first place Father Carr failed to give a fair and honest statement of Father Vann's position, and made no effort to distinguish the essential from the non-essential points in Vann's arguments. Such a procedure is absolutely indispensable in a theological criticism. He not only omits this step, but actually misrepresents and distorts what Vann wrote. In the second place, he laid down the thesis that the article was radical, theologically and canonically objectionable, and morally certain to produce definite evil effects. This thesis he did not prove. And no theological argument is stronger than its proof. Gratuitous assertion merits nothing more than gratuitous denial. The following analysis of Father Aid-

an's remarks should make these two points clear.

The first point Father Aidan objects to concerns Father Vann's description of the psychological state of the sinner he intends to discuss, one of contrariety of wills and desires and division of loyalties. It hurts to remain and one has not the energy to withdraw. Vann suggests a certain amount of caution in evaluating, and a certain amount of sympathy in treating such souls. He says that the conflict arises not "simply as the result of the sin of the person concerned," that the action of getting married may subjectively "have been good, or at least, and more probably, have had quite a lot of goodness mixed up in it." Vann contrasts this state with that of those who marry outside the Church with no qualms and serene finality. Vann then suggests reasons why people get thus involved: momentary aberration, a period of agnosticism, atheism, communism, the inability to give up the love and happiness involved, or the inability to make other human beings suffer.

Vann does not say that invalid marriage contracted during a temporary period of agnosticism is thereby made a good action. The only point he wants to make is that the man who invalidly marries during a period of agnosticism and then repents is not as bad as the man who completely and finally abandons his faith when he invalidly marries. With an ironical "wonderful to relate!" Father Aidan thinks he has honestly established the fact that this analysis of the sinner in question is radical, unsound theologically and canonically, and morally certain to be damaging to souls.

Sinners' Difficulties

In bringing caution and sympathy to bear on sinners caught in the conflict situation, Father Vann then goes on to consider factors attaching to the marriage as an accomplished fact: the children who have a right to their parents' love and care, and to a home and family life, the element of contractual obligation, and the responsibility felt to care for another human being whose life has been profoundly changed by the marriage. These factors are mentioned as considerations which factually make sinners reluctant to withdraw from an invalid marriage. And the manner in which they are mentioned seems to indicate that Father Vann thinks that they are honorable.

Father Aidan objects that such reluctance-producing factors do not deserve our sympathy at all because the sinner has neglected grace, because some moral theologians do not hold for the existence of contractual obligations (even though the sinner in the muddled marriage can be sued in

civil court), because bastard children suffer such inconveniences, and because it is a joke to think that some men might feel ill at ease in withdrawing from what they think of as responsibilities, and in pretending to think that all this never really happened at all.

Actually, whether one sympathizes or not with these people makes no difference to Father Vann's prudential judgment. That the people involved feel reluctance which keeps them in a conflict is what is germane to his line of thought. Father Aidan is entitled to his own whimsy and humor and can bestow his sympathy as he will, but his objection to Vann's sympathy is scientifically sound only if he assumes that Vann held such reluctance-producing factors as completely exonerating circumstances. Only then would such sympathy be theologically unsound. And it is fantastic to assume that Father Vann would entertain such a flagrantly stupid position about such matters. Just because Father Aidan is capable of such fantasy about Father Vann does not make this article radical, unsound theologically and canonically, and morally certain to be damaging to souls.

"Involuntarium Secundum Quid"

Next Vann establishes the point that the sinner in question is not excluded from closeness to God, and that the experience of conflict and contrition can even increase the closeness. To this Father Aidan says "a diligent search has failed to uncover any notion in moral theology that holds that sin ever continues 'in a deep sense *contre-coeur,* unwillingly.' If a wrong thing is done willingly there is sin. If it is done unwillingly, there is no sin." Father Aidan must be the only theologian in the Church who has not heard of *involuntarium secundum quid.* And the fact that he has not come across the concept but Father Vann has, does not make Vann a radical, theologically and canonically unsound and a bad influence on people.

Father Aidan goes on to comment on the situation in which hope and contrition lead to greater closeness to God. "Moreover, it is a hazardous proposition to affirm that a situation precluding full communion in the Church's life does not necessarily preclude closeness to God—at least where a (former) Catholic is concerned." Such a proposition does not become hazardous because Father Aidan says so. Father Vann's concept is so clearly Thomistic, and his choice of words so typically Thomistic that Father Aidan's objection is a little startling coming from a doctor of theology.

As every theologian knows, there are two ways by which God is present to man, as an efficient cause and as an ob-

ject known and loved. To the extent that there are more effects in the soul God can be said to be closer, and to the extent that God is more constantly the object of supernatural acts of faith and hope and charity, God can be said to be closer. Certainly faith, hope and contrition are supernatural effects, and at least faith and hope have God as a formal object. Unfortunately theologian Carr jumped on a point where theologian Vann is on the firmest of theological footing. All Father Carr does is rely on rhetoric and impose on the credibility of his readers. This is not the way a reputable theologian goes about establishing a theological thesis.

Unfounded Worry

Some of Father Aidan's blunders, of course, must come from the fact that *Blackfriars* is so unknown in the U.S. that his seminary library does not subscribe to it. Had he access to the original article in its entirety he would not have consistently referred to it under the *Catholic Digest* title "The Bad Marriage Dilemma." And how Father Aidan can actually quote Vann "if the non-Catholic partner will not agree to abstention from sexual intercourse" on page 130 and then complain on the very same page "No consideration is given to the possibility of a 'brother and sister' arrangement being established" borders on the incredible.

His worry about scandal is unfounded. This article is about people who continue to live in an invalid marriage and cannot be persuaded out of it. The article starts with that as a fact; it does not cause the fact. The fact that such people say more prayers, go to Mass, and suffer the pain of remorse could hardly give scandal. It is fantastic to think that being more religious rather than less religious in an invalid marriage could induce other people to sin. There is nothing fascinating or alluring about the kind of contrition Father Vann describes. As a matter of fact, the anguish and unhappiness of souls in such a state would ordinarily be thought of as highly dissuasive.

The final alleged danger which moves Father Aidan and will probably delude his readers is "The real danger . . . that his article may engender in his readers a false sense of security; a casual attitude towards the strict demands of Catholic morality and law; a bland reliance on God's goodness and mercy and a forgetfulness of His justice. The general tenor of his treatment is to lull those concerned into a state of sweet resignation, in the ultimate sense, to their bitter-sweet lot of being happily unwed." The moving passage Vann quotes from the *Theologia Germanica* which describes the psychological state desirable for souls in

the muddled marriage is the exact opposite from apathy. Father Vann suggests a number of ways in which the state can be induced, the prayer of sorrow and meditation on God's mercy, and an ever increasing effort to do God's will, plus a little encouragement by the priest along those lines. If this is misguided and maudlin pity rather than Christian prudence, Father Aidan has not established it as such. All he really managed to establish is his own peevishness which might better have been confined to the obscurity of the seminary.

JULIE - - - Or Housekeepers are Hard to Get

"I Told You To Wear A Sweater!"

My First Appointment

Lonesome, but strangely happy

David Warham

FROM the American clerical point of view, the *Ecclesia docens* is divided into three parts—the Bishops, the Pastors, and the Assistants. In such a division the Bishops are something like ex-presidents, bearers of quintuplets, or climbers of Mt. Everest—rare creatures and not to be considered with the rest of us ordinary mortals. Furthermore, although I could say some things about their Excellencies, and some very nice things, discussion of them is a risky business, at best. Misunderstanding, typographical errors—oh, there are several possibilities all horrid. So, let's consider the Bishops unconsiderable, or sufficiently considered by those with more authority—and courage.

There are, then, the Pastors and their Assistants. That is a bit like saying that there are, then, people, and other humans. But not quite, really. Assistants actually live pretty well in this country and are allowed to vote in most States. Not in rectories, of course, where the issues are whether Alfred Simpkins, Jr. and his first cousin Rosemary DiMaestri, are to be let into the First Grade, but only outside on public issues like whether Alaska and Hawaii are to be let into the Union.

Somewhat like Peter Pan, the Assistant has never grown up. His beard would not lead you to think this, nor would his stomach, nor his long trousers, nor the fact that non-Catholics, who want to make sure that he knows they are, address him as "Sir," in loud firm tones whenever they get a chance. But that also only holds outside the Rectory. Inside he is "Father uh-h," "Joe-boy," "Hey, you," or "the young fellow." His age has nothing to do with it. He may be twenty-four or fifty. He may have five-o'clock shadow right after breakfast. He may have the longest trousers east of George Mikan. But to the Pastor he's still "Young Man," or "the one who lives in front on the convent side," or "Father, have you no memory at all?"

Even his mother is at long last beginning to get the idea that he is growing up. And Alfred Simpkins, Jr. and his first cousin, Rosemary DiMaestri, actually think he is a full-fledged adult. But his Reverence, the Pastor, knows that any one who is grown-up has a parish of his own. He himself had one when he was ordained seven years. Everything has changed since then—styles, prices, the British Empire, the world view of Communism, even the Administration — everything has changed except the Pastor's conviction that anyone who doesn't have a parish in seven

years is mentally retarded and not to be trusted with anything but the Boy Scouts.

Seriously, it is, of course, impossible to generalize about Pastors, Assistants, parishes, or people. I say this to prove that I am not mentally retarded (or not seriously so) and to justify the faith put in me by Alfred Simpkins, Jr. and his first cousin, Rosemary DiMaestri. The only sound procedure is to cite a particular case, and I know Alfred and Rosemary would want me to follow sound procedure. Let me describe, then, my arrival at my first place and you can generalize from that all you like, if you are of unsound tendency.

My First Appointment

I had no notion where the parish to which I was first appointed was situated until I got there, and then I didn't believe it for several hours. A policeman directed me and the priest who had driven me down, to the proper church after we had stubbornly tried it the hard way for about an hour, dropping into every church in the section and being informed repeatedly that we had the wrong one. It was an amazingly ecclesiastical neighborhood, too.

Parked at length in front of the correct rectory, we sat examining the street. I was beginning to understand the look of concern in the policeman's eyes. It was the toughest-looking neighborhood I'd ever seen. I had thought for a moment that the policeman was going to offer to go along with us but at the time didn't appreciate his reason for changing his mind. Now I knew. He was afraid.

Dusk was approaching and sidewalk figures wore shadowy faces. Undoubtedly that and my unfamiliarity with the business of meeting pastors explained my desire to head back immediately to my home town or at least to the policeman, although I now knew, bitterly, that he was a coward. My priest-friend (who was not going to be stationed there, of course) went on in the most reasonable and irritating manner about my having to get it over with some time and it might as well be now. I tried to make him see that, since every other church we had tried had been wrong, this, on the law of averages alone, could hardly be the right one. This seemed a flawless argument to me but left him unconvinced. Finally, having extracted a promise from him to wait until I was settled, I made a break for the front door.

In the shelter of the doorway I leaned anxiously on the bell. A large, red-faced man in a black vest and Roman collar suddenly opened the door and stood there rapidly taking in short breaths. He obviously had been running. When I caught sight of the length of the hall behind him I decided that he could have been running for days.

I said, "I'm the new—." And he said, "I know." My conciseness was due to the interruption but his, I think, was due to a complete inability to say anything else until his breath had returned. I went out to the car and returned with my friend and baggage. This time the red-faced priest was breathing easier and he explained that the house-keeper had fallen that morning and broken her ankle and that the other assistant was out of town to perform a marriage ceremony. He would not be back until Monday and an Order man was coming in Saturday to help out. Otherwise, it seemed, everything was as normal as it ever got around there.

We then started to climb stairs. How long it went on I can only estimate; but it seemed like days. The place must have been built like the pyramids, with slave labor. When we stood at last on the third landing, the pastor pointed silently into what seemed a deserted dance-hall. When I walked in, the echoing of my footfalls rang down the room. He said, "I guess Father Smith had most of his own furniture, but we'll fix you up in a few days."

That was an understatement. Father Smith must have owned everything but the paint on the walls. There was a desk at one end of the room and an easy chair in another corner. Behind the chair was a lamp without a lamp-shade. There were a number of outlines on the walls where pictures had hung. One outline had me stumped. I was to sit before it many a lonely afternoon wondering what on earth it could possibly have been. It was the strangest frame I'd ever seen. And then, one day just as I was about to write to Father Smith in a desperate attempt to forestall approaching madness, it came to me in a blinding flash. Father Smith had had a clock. Even for a clock it had a strange shape.

Life In a Ballroom

I am ashamed to say that I am not one to take full advantage of opportunities presented to me by circumstances. I left that place without ever learning to dance. Oh, I toyed with it. On occasion I would carefully draw the blinds and gracefully pirouette about to the recorded strains of The Blue Danube. But it's no good alone, I found. And the other assistant (he finally did come back) wasn't interested. But to think of the social advancement I could have made with a ballroom at my disposal night after night.

That first weekend, I now recall, was the longest of my life. I began to think that there wasn't any first assistant, that he was something the pastor had dreamed up in a grandiose moment and was now stuck with. And then I got the unsavory idea that there *had* been

a first assistant. Murky imaginings of a body standing stiffly in what seemed to be an empty cassock began to obsess me. And had the housekeeper really fallen or was she pushed?

Whatever had happened to her, it had happened before she had a chance to touch Father Smith's room. Adjoining the dance-hall was a somewhat smaller bed-room. And there was a bed in it. There was also a mattress but it was not on the bed. It lay on the floor some distance away. The thought occurred to me, but was dismissed almost immediately as unkind, that it had been too big for the trunk of Father Smith's car.

When my priest friend had driven away, I began my attempts to get the mattress on the bed. I was still trying when a bell clanged outside my door and the pastor's voice came floating up the stair-well like a Swiss yodeler. I gathered that the milk and cheese were on the table. In my eagerness to respond I almost slid down the bell-rope. He was my first pastor (and, incidentally, a fine man) and I'm sure, if he had ordered me to, I would have jumped off the Brooklyn Bridge. Not eagerly or promptly, but I would have done it. I guess it depends on your upbringing.

The Weekend Help

The following evening our week-end help arrived. He was an older man (probably ordained five years) and was studying for a degree of some kind at the University. He talked very learnedly about almost everything and I slowly began to feel that the pastor was hoping he would swallow a whole potato. The visitor remained blissfully unaware of the growing tension, however, and I soon found myself receiving the undivided attention of his Reverence. From that day on I became a rabid listener and we got along splendidly until I was transferred. I was never asked to jump off the Brooklyn Bridge.

After the meal the pastor excused himself early. I feared I was in for an evening of forced culture, but the learned man surprised and distressed me by doing an about face. He began asking me all sorts of questions about the whereabouts of chalices, keys, vestments, altar breads, etc. I was just barely able to find my way over to the church, but I did my best. He had asked for the early Mass because he wanted to get away fast. When I got up, he was gone and the pastor seemed more at ease. I presume the visitor managed to say a valid Mass in the church since I never heard anything to the contrary. But if I had been he and had followed some of the directions given by me I think I would have wound up giving Benediction in the Convent.

My First Sermon

That morning at the ten I became, for the first time, an active member of the *Ecclesia docens.* I gave them a dandy little moral talk on the coalescing of small thefts, which I had once delivered to a rapt audience of faculty and students in the Second Year Moral. Judged by the test given us in the seminary, it must have been a completely successful effort, a totally engrossing talk. Everyone in the church stopped eating. Not a single clink of fork on plate was heard that morning. And I'm sure a large percentage of the parish immediately stopped coalescing small thefts.

That afternoon I learned that there are fifty dimes in a roll of five dollars, and forty quarters in a roll of ten. I also learned what bus to take to the railroad station and what time the trains left for home. The neighborhood didn't look half as tough as I left it in the clear daylight. And I'm pretty sure that, as I rode home, I must have been thinking it was pretty nice to be a member of the *Ecclesia docens,* no matter what division you were in and no matter what they called you in the Rectory. I still do.

The Right Road Towards True Peace

But no materialism was ever an apt means to establish peace. For peace is above all an attitude of the mind, and only secondarily an harmonious equilibrium of external forces. So it is an error of principle to entrust peace to a modern materialism that corrupts the essence of man and stifles his personal and spiritual life. Experience induces the same distrust, for it proves that the costly distribution of technical and economical forces more or less equally between two parties causes reciprocal intimidation, from which would result a peace based on fear, not that peace which is security for the future.

We must repeat it again and again, and persuade those who are easily deceived by the mirage of a peace consisting in the abundance of temporal goods, that secure and lasting peace is above all a question of spiritual unity and of moral dispositions. This peace demands, under pain of further catastrophes for mankind, that there be discarded that false autonomy of material forces which today are hardly different from war materials. The present state of affairs will not improve unless all nations recognize the common spiritual and moral ends of humanity; unless they help each other to attain them, and, as a consequence, unless they mutually agree to oppose the cause of division reigning among them in the discrepancy of the standard of living and of productivity.—**Pope Pius XII.**

Catholic Pocketbooks: Reviews and Previews

Mr. Donald McCarthy — *Ten publishers in the field*

FIVE years ago there was scarcely a single Catholic pocketbook available in the whole United States! In the December, 1949, issue of THE PRIEST, Fr. Clarence Krull of St. Louis wrote about "Pocketbooks for Catholics" and pleaded for cheap but wholesome Catholic literature to offset the abundant pocketsize trash. Since then a movement promising literary blessings to Mr. Average American has mushroomed to giant proportions.

At least ten publishers have printed widely-selling Catholic pocketbooks with authors like St. Augustine, Thomas a Kempis, Cardinal Spellman, Thomas Merton, Fulton Oursler, Fr. Keller, and Bruce Marshall. A Chicago firm, J. S. Paluch Co., enthusiastically entered the field and now lists twenty Catholic pocketbooks by quality authors. Doubleday and Company in New York printed some of the powerful Fr. Keller series in Permabooks, along with four of Fulton Oursler's popular books. His *Greatest Story Ever Told* has already found a million and a half purchasers and continues at an amazing rate.

Now Doubleday and Company has made the happy decision to plunge wholeheartedly into the movement with a complete Catholic series called Image Books, beginning next fall. Father Krull's five-year-old dream is realized, for he had recommended letters of encouragement to Doubleday, already contemplating the series in 1949. Books like Farrow's *Damien the Leper,* Sheen's *Peace of Soul,* Adam's *Spirit of Catholicism* and Hughes' *Popular History of the Catholic Church* will soon invade the country's newsstands!

The Image Books will include reprints of works "inspiring to the spirit and of lasting value to the general audience" as well as some new publications relative to contemporary problems. These new pocketbooks will "hold up a mirror to men that they may see their own greatness."

Father Keller Pioneered

Fr. James Keller, M.M. pioneered the pocketbook technique and his Christophers now stock a series of six 35c classics. The Catechetical Guild Educational Society, St. Paul 1, Minnesota recently initiated its pocketbook program with the Confraternity Edition of the *New Testament* and Abbe Fou-

---

Donald is a student at St. Mary's Seminary, Cincinnati.

ard's *Life of Christ*. And the Paulist Press offers a series of five top-notch 35c pocketbooks in apologetics and Catholic doctrine by men like Fr. Connell, C.SS.R., Fr. Treacy, S.J., and Fr. Hurley, C.S.P.

These Catholic pocketbooks present an attractive asset to the pamphlet racks in our parishes, and perhaps accomplish as much as a parish lending library. St. Joseph's parish near Cleveland, for example, sold 1,800 Catholic pocketbooks in the past four years. The Image Series will invigorate all such projects with its star-studded list of authors and thoroughly Catholic titles in theology, fiction, history, and social problems.

In his PRIEST article Fr. Krull noted that our country is flooded with pocketbook trash and mentioned that 30,000,000 copies of Erle Stanley Gardner's pocketsize "whodunits" were sold in nine years. Today the pocketbook readers are even increased, 250 million pocketbooks were sold here last year. Fr. Krull also quoted reliable figures based on religious preferences of servicemen showing that besides the 30 million Catholics in the U. S. another 30 million people have some interest in the Church. They would possibly and profitably purchase Catholic-tone literature at the corner drugstore, provided no "Father" was peeking around the corner.

The Crucial Problem

However, the crucial problem in Catholic pocketbooks has always been distribution. Without largescale distribution any pocketsize literature is doomed to financial failure, because of the meager profit margin. Companies like Palúch and Doubleday are gambling on the reception their books will receive. The Image Series represents an estimated $500,000 investment by Doubleday.

Evidently the two possible distribution points for this Catholic literature are religious, like churches, pamphlet racks, parish societies and Catholic bookstores, and secular, like newsstands and drugstores. Both are indispensable, the first for our actual Catholic laity, the second for the potential Catholic laity.

The success of pocketbook penetration of secular newsstands and drugstores depends on factors like popular demand and individual promotion. Doubleday will stimulate the popular demand with their advertising this fall. Our zealous laity with a little encouragement and briefing can provide the individual promotion. The National Council of Catholic Men has encouraged such activity recently and even organized diocesan-wide drives, in line with the Congressional investigation of indecent literature by the Gathings Committee.

But even pocketbook distri-

bution to the religious sources presents its problems. Mr. Eugene Willging, librarian at the Catholic University in Washington and a leading lay apostle in the field of Catholic pocket-size literature, promises in the near future a group of regional distribution centers around the country which will conveniently supply the pocketbooks to interested groups.

National Distributors

Among the agencies presently handling such literature are the Newman Bookshop in Westminster, Maryland and the Thomas More Association, Chicago 6, Illinois. The latter group is preparing a complete listing of Catholic pocketbooks which will be circulated among the Thomas More Book Club members and others requesting it. Benziger Brothers also handle a notable stock of Catholic pocketbooks in their stores around the country.

Mr. Willging has worked for several years in promoting Catholic pocketbooks. He experimented in distribution at several parishes in Washington, D. C. Along with Etienne Gilson and Anton Pegis, both from the Pontifical Institute of Medieval Studies in Toronto, Mr. Willging is an editorial advisor for the Image Series.

Through the efforts of men like him, distributing facilities of Catholic pocketbooks will keep pace with the expanding array of titles and the growing popular demand. The American clergy will surely not fail to stimulate this popular interest, mindful of the Holy Father's terse injunction, "Seek out good books, hate the bad!"

To whet one's appetite a bit more, here are other titles being published in the Image Series by Doubleday: Walsh's *Our Lady of Fatima,* Connolly's *Mr. Blue,* Bernanos' *Diary of a Country Priest, The Social Teachings of Leo XIII,* edited by Gilson, and a popular translation of the *Summa Contra Gentes* of St. Thomas, by Anton Pegis.

Also still available from Doubleday, Garden City, New York, are the four Fulton Oursler Permabooks: *Greatest Story Ever Told, Greatest Book Ever Written, Modern Parables,* and *Why I Know There is a God.*

Pocketbooks Inc. in the International Bldg., Rockefeller Center, New York, one of the biggest secular distributors of Catholic pocketbooks, stocks: Robinson's *The Cardinal,* Spellman's *The Foundling,* Werfel's *Song of Bernadette,* Augustine's *Confessions,* Marshall's *Father Malachy's Miracle,* a Kempis' *Imitation of Christ,* and Chesterton's *Pocketbook of Father Brown.*

Two of Thomas Merton's best-sellers are in pocketbooks. The *Seeds of Contemplation* is published by Dell Publ. Co., 261 Fifth Ave., N. Y. 16 and *Seven Storey Mountain* by Signet

Books, 501 Madison Ave., N. Y. 22, N. Y.

The inimitable *World, Flesh, and Father Smith* by Marshall is issued by Bantam Books at 25 W. 45th St., N. Y. 36. They also print the *Bells of St. Mary's* by Martin.

The Christophers' Technique

Father Keller's Christophers have met the distribution problem for their six pocketbooks in characteristic style—by appealing to individuals, inviting the "ordinary Joes" around the nation to become Christopher distributors. Their books are offered at 18c apiece in quantites of 11 or more, along with a free display rack. The 6-book series includes the fundamental Christopher texts, *You Can Change the World* and *Careers That Change Your World,* plus *Government is Your Business* and the new book on educational opportunities, *All God's Children.* The Christophers are located at 18 E. 48th St. in New York City.

Paluch Company in Chicago has already produced valuable pocket-size biographies of people like Maria Goretti, Martin de Porres, and John Bannister Tabb. *Come With Me to Mass* by Fr. Linden, S.J. is a readable pocketbook explanation for Catholics and interested non-Catholics. Two other important convert books in their series: *From One Convert to Another* by the late Paulist Fr. Riach, and *On the Way Back Home* by Fr. Linden.

Pocketsize Catholic literature is underway in England, too. Some twenty books have been published at prices from 25c to 40c. This includes most of Evelyn Waugh's fiction and satire plus several works of the famous ex-Communist, Douglas Hyde and *Road to Damascus* by our own Fr. O'Brien. Nonfiction finds a limited market but Father's book has already sold 25,000 copies over there.

Most priests would agree that the average parishioner and Mr. Average American seldom exceed the newspaper level in their reading diet. But inexpensive, attractively covered pocketbooks are as appetizing as any newspaper. Circulating solid and interesting Catholic pocketbooks repreaches the Sunday sermon all through the week—not to mention the replacement value of these books as they oust the undesirables from the family bookshelf.

Like the Marines, the Church, ever young and vigorous, is "semper paratus." If she cannot go over a mountain or around it she builds a monastery on top and makes it a Holy Hill. If she cannot root out the pagan sun festival she baptizes it into Christmas. If she cannot uproot pocketbook trash, she baptizes the technique and offers the world Catholic pocketbooks instead.

The Persevering Priest

Leo J. Trese

We must be men of prayer

IN every priests' retreat there are two topics that are certain to come up for discussion: the Divine Office and meditation. This inevitable recurrence is a pretty reliable indication that Office and meditation are constant and stubborn problems in a priest's spiritual life.

Most of us probably don't need that proof. We have learned through the years, through a long chain of resolutions made and broken, how hard it is to pray our breviary well, how hard it is to make a daily meditation.

We might consider the Divine Office first. This is one obligation that is distinctly ours, one that we do not share with the laity. The layman (I speak of one who aims at more than mediocrity) should pray morning and night; so should we. He should try to make God's Will his supreme guide, and live his day for God; so should we. He should make daily Mass and Communion a part of his program when possible; so should we. He should receive the Sacrament of Penance bi-weekly at least; so should we. He should find some time for meditation; so should we.

In other words, the means of grace that make for a good *Christian* life are the same means of grace that make for a good *priestly* life—with this one exception. The burden (if we want to call it that) of the breviary is distinctly ours. I say, "if we want to call it that." Maybe we don't *want* to call the breviary a burden; but in practice we often feel that it is, and we may as well be honest enough to admit it, so that we can discover the reason for it and maybe do something about it.

It helps to clarify things if we bear in mind that the Divine Office has two aspects, two values: that of personal prayer, and that of official function. It is in its character of personal prayer that the breviary is most likely to seem burdensome, even to priests who value prayer and are conscientious about prayer. The reason is obvious: it just isn't natural to man to pray in an alien tongue. The ease with which we establish communication with God is in proportion to the care we take in removing obstacles to that communication: the moral obstacles of sin and self-attachment, and physical obstacles such as noise or other activities which compete for our attention.

There is no evading the fact that an unfamiliar language must be classified as one of these physical obstacles. Prayer is defined as the raising of the

mind and heart to God. Except in the prayer of pure contemplation, that means that the mind is at work; lovingly at work, but still at work. That means that the mind must have words to work with, since there is no thought without the "verbum mentis." That means that all spontaneity in prayer is lost if the mind has to labor through the mechanics of translation. Perhaps there are linguistic scholars who can think in Latin as readily as in their native tongue; but we know that by and large the priesthood is not made up of linguistic scholars.

It is useful, I think, to face frankly this barrier of language in the Divine Office, for two reasons. First, that we may pray for the removal of the barrier. It is quite legitimate to wish for the privilege of praying our breviary in the vernacular; it is quite legitimate to advocate such a change; it is quite legitimate and even praiseworthy to pray for such a consummation —so long as this is done within the framework of complete obedience and submission to the judgment of the Holy See. But there is nothing sacred about Latin *per se*. In St. Benedict's day Latin was the language of the people. It was easy for St. Benedict to speak stirringly about the "Opus Dei" to his monks; they were praying in their native tongue. It is not quite so easy for *us* to distinguish between the "Opus Dei" and the "onus diei"; to speak in stirring accents of this Work of God. So let us pray for the day when the breviary may be for us a book of personal prayer as well as an official priestly function; for the day when we can speak God's praises easily and joyfully in our own language. Meanwhile we shall leave the outcome of our prayers in the hands of God, and submit our own judgment to that of Christ in His Church.

A Good Beginning Is Vital

Of course, even were our breviary in English, that alone would not be a guarantee that we would say it well. Even though it is easier to be distracted in Latin, it still is not too difficult to be distracted in English; which brings us to the second point worth considering in connection with this barrier of language: the doubly urgent need to *begin* well, as we settle to the recitation of our breviary.

Distractions in prayer are inevitable, the human mind being the capricious faculty that it is. We should be doing ourselves a great disservice if we thought that we were miserable failures at prayer, simply because our mind keeps wandering all over creation when we try to pray. And we should be involving ourselves in needless frustration if we kept going back and repeating prayers that were said with an absent mind. The cure for distractions does not lie in repetition. "That way lies mad-

RECENT NEWCOMBE ACHIEVEMENTS

HARRY J. NEWCO
"FUND RAISING GUIDANCE EXCLU
227 Richards Road,

t. Mary's Parish

herford, New Jersey

ount Subscribed — $296,000.00

t. Vincent de Paul's

ning, New York

ount Subscribed — $207,571.00

t. Bonaventure's Church

mbus, Nebraska

ount Subscribed — $188,040.50

If you need money for a New Church, School, Convent, or Debt Reduction, we shall be pleased to arrange a preliminary consultation without cost or obligation.

& ASSOCIATES

FOR CATHOLIC PROJECTS"

Ridgewood, New Jersey

ness," as the dramatist might put it.

Anyone could pray well if it were easy to pray; the harder it is for us to pray, the more merit there is in our prayer. We have told that to others often enough; we need only to apply it ourselves. If we have settled to our prayer in a *spirit* of prayer; that is, if we have put aside unnecessary exterior distractions; if we have placed ourselves mentally in the presence of God and made an advance offering of our prayer to God, including its imperfections and distractions; if we have formed the intention for which we wish to offer our prayer (and a special intention for each hour of the breviary is a helpful practice) —then our prayer will be a good and an efficacious prayer. The value of our breviary as *personal* prayer must lie largely in this *spirit* of prayer, since the Latin will limit the help we might otherwise get from the thoughts and ideas of the Office itself.

However, we know that our breviary is more than a personal prayer. It is also, and I suppose we might say mainly, an official function of our priesthood. We have been designated by the Church, the "ecclesia orans" to be her official mouthpieces in offering honor to God. The Church, the Mystical Body of Christ, is praying through us. It is this above all else that gives value to the recitation of the Divine Office by those in major orders or in solemn vows. If you understand that I am using the term in a very broad sense, I might say that there is an "ex opere operato" effect, as the Church makes use of us to address her Spouse. So long as we have brought to the recitation of our office a decent reverence and such attention as we can, then we shall have performed our duty well.

Our Perennial Problem

And now, what about mental prayer? That *is* a perennial problem for most of us. Not for all of us, I know. There are priests who have persevered valiantly in their fixed period of daily meditation ever since they left the seminary. But I doubt whether such priests constitute the majority. This doesn't mean that most priests do not meditate. I think that most priests meditate far more than they themselves realize. Whenever we read an article in a clerical magazine or review about some phase of priestly life or work, and compare ourselves with the ideal proposed there, and decide to do something about it, we have meditated. Whenever we examine our conscience and note our shortcomings and resolve upon a change for the future, we have meditated. Whenever we read a spiritual book and apply to ourselves the truths discussed about it, we have meditated. Whenever we pray our rosary,

we have meditated. Whenever, in our Mass preparation or thanksgiving, we think of what imperfect men we are, and pray for the grace to acquire the virtue we are most lacking in, we have meditated. I don't think that many of us get through any day without having meditated at least a little. If we didn't, we would not be the priests that we are, even admitting all our imperfections.

The same thing is true of mental prayer in general. (Meditation, as we know, is only one form of mental prayer.) Since all prayer is a raising of the mind and heart to God, we know that there must be recollection and love in every prayer, including vocal prayer. When, without any set formula of words, our mind turns to God, to our Lord Jesus Christ with any movement of the will —such as sentiments of loyalty, or sorrow for sin, or gratitude, or sense of dependence—then we have practiced mental prayer. Like meditation, this too may happen oftener than we give ourselves credit for: it happens while we distribute Holy Communion, or sit in the confessional, or at the scamnum while the choir sings the Gloria or Credo; while on a sick call, or preparing a sermon, or while we are falling asleep at night.

It's Required By Law

The Code of Canon Law in Canon 125 directs the Ordinary to see to it that his priests spend some time every day in mental prayer. It may seem a rather impractical Canon, since it would be pretty difficult for any bishop to police the consciences of his priest. But certainly an Ordinary would have much cause for worry if he did know of any priest in his diocese who gave no more time to prayer than that required for the hurried and routine recitation of his Office and for the casual and mechanical celebration of Mass. But I don't think that the bishop would have to worry about such a man very long; because in all probability he would not be very long in the priesthood—not, that is, in the active care of souls.

Granting then that every good priest does practice mental prayer and meditation, however haphazard that practice may be, let us grant also that none of us is achieving the degree of sanctity that God wants and the world needs. We may not, we *must* not be content to remain merely good priests. "There is but one sadness," says the French writer Leon Bloy, "and that is for us not to be saints." We must keep alive in ourselves that smoldering sense of dissatisfaction with ourselves as we are. Ours must be the happy unhappiness of one who knows that there still is much to be done—together with the confidence that, God's grace assisting, he can do it. In our

spiritual life there can never be the joy of fruition, the satisfaction of a job that is finished and done.

However, this holy discontent which every good priest experiences, cannot be indefinitely satisfied with a vague purpose to do something about it in the hazy future. Unless our discontent is fed with the fuel of honest effort, it finds its death eventually in a sterile tepidity —or it leads to that state of chronic discouragement which makes many a good priest so unaccountably miserable. Just as husband and wife cannot go on continuously frustrating the procreative act without severe emotional damage to themselves; so neither can we forever checkmate our vocation to sanctity, without grave harm to our spiritual fabric.

In other words, the irregular and fitful mental prayer which admittedly is a part of any good priest's day, needs to be implemented by daily and methodical meditation. When I say "methodical" I am not referring to any particular *pattern* of meditation, such as the Ignatian method or the Sulpician method. Such scientific dissection of the meditative process is fine if you have mastered it, can use it, and find it helpful. But I think that some are confused and hindered, rather than aided, by trying to adhere to a set formula. So when I speak of "methodical" meditation I mean only the method involved in having a fixed hour and place for our meditation, so that we establish a *habit* of meditation. It takes a little time to establish such a habit; but once we have done so, our meditation becomes as natural a part of our day as our meals, our breviary, or our post-prandial nap.

Meditation Is Easy

And let's not magnify the difficulties of meditation. Let's not take refuge in the specious alibi that we "just can't meditate"; that we "just aren't the meditating kind." What's so esoteric about meditation? If we can look in a mirror and say "I need a shave" and then get out our razor—we can equally well look into the mirror of God's truth and say, "Here's something that needs correcting," and proceed to do something about it. That really is all there is to meditation.

If we have the *will* to meditate, then all we need in addition is a chair and a book; and of course the time set aside for it. The ideal time for our meditation is in the morning before our Mass, and the ideal place is in church before the Blessed Sacrament. But we may as well be realistic about these things. Meditation before Mass means getting up half an hour earlier. If our work keeps us up far into the evening, it may well be that with all the good will in the world we just can't seem to

get going in the morning. I think that it is much better to make a meditation before supper or before going to bed, and to do it every day; than to *say* we will do it in the morning, and then actually do it about once a week, or maybe give up entirely.

The same thing is true of making our meditation in church. We have to be honest with ourselves in measuring our own capacity, in facing up squarely to what we can expect of ourselves. If the extra effort involved in getting over to church is likely to make us miss our meditation—but we would meditate if the book were right there by the easy chair in our study—then let it be the study. The essence of meditation does not lie in the time or the place. Once we have got into the habit of meditating, the external accidentals will perfect themselves as we go along.

Let's be realistic too about the book we use. It should be a book that is meaty enough for our needs, a book that will make us think; but it need not be a book that was specifically designed for meditation. The book review sections of the clerical reviews will be a good guide to us in the selection of our books —although tastes differ so much that a book review sometimes can be a misleading guide. If we buy a book and then find that it does not hold our interest or that it is insipid to our taste—well, let's not keep using it just because we have three dollars invested in it. Our meditation time is too precious for parsimony. Let's cut our losses and try another book. Or if we are economy-minded, perhaps we can browse through the library of a priest friend and find there a book suited to our needs, something that our friend has tried and found substantial.

Chair, Book and Pencil

I said that all that is needed for our meditation is a chair and a book. There is one other small piece of equipment that I myself find helpful, and that is a pencil. A pencil in my hand seems to put me a little more on the alert. Because the pencil seems to beg for something to underline, I watch more closely for thoughts that will strike home. When the pencil has done its work, I stop and think a bit about the sentence I have marked. I do not worry about how many pages or how many paragraphs I may cover; when the time is up that I have set aside for my meditation, I close the book until tomorrow.

This is a very rudimentary sort of meditation, I know. It really is nothing more than a ruminative sort of spiritual reading. But even this, if we have begun by placing ourselves in the presence of God, with a quick plea for His light upon our reflections—even this can help a lot. Those who are of a

more contemplative nature, or perhaps are more generous in their mortifications than myself, doubtless would pass very quickly from this to a higher and less pedestrian form of prayer. But I think that the legislator of Canon 125 would gladly settle for this. And those of us who may have found daily meditation to be a constantly recurring problem; who may perhaps have magnified the difficulties in our own minds—may find courage in this simplicity. Surely it is not a mystic experience beyond the reach of anyone.

Canon 125 mentions another spiritual duty which is, I suspect, the object of frequently renewed resolutions on the part of many of us—that is, our daily visit to Jesus in the Blessed Sacrament. It is not through cold indifference that we fail in this duty. We are quite aware of the fact that it is for our Lord Jesus Christ that we are working, in His interests that we labor. We know that a few extra moments spent in quiet communion with Him each day can double our effectiveness as priests, can correct our errors and comfort us in our failures. But in parochial work our schedule is so irregular, our day is so crowded, that sometimes it seems awfully hard to make those few steps from rectory to sacristy. I know that it has been so with me. And yet I must make a confession: there have been times when I have been too busy to pay a visit to church, but nevertheless have found time to drive a mile for a supply of cigarettes. Again it is a matter of establishing the habit, so that something seems missing from the day in which there has been no courtesy call upon our Master. The essential start would be to choose a time, again realistically, when we know that we can spend at least five minutes alone with Jesus. If the time is after lunch or after dinner, I don't think that a caller waiting for us in our office would object if we told him, "Excuse me, I'll be right back, but I have to go over to church for a couple of minutes."

Whether it is a matter of the Divine Office, or of meditation, or of visit to the Blessed Sacrament, what we must as priests —indeed, as *Christians*—preserve at all cost, is our spirit of prayer. It is only a spirit of prayer that will keep our zeal from sagging and stagnating. It is only a spirit of prayer that will keep us mindful, through good days and bad, that it is for God that we live and for God that we labor. He does not need us, but we do need Him. All our cleverness and our sweat will be wasted; we shall come to the end of our day empty handed, like a farmer who carries home a sack of wheat with a tear in the bottom—if the power of prayer does not continually mend the holes that self keeps

punching in the best of our works.

The one encouraging thing is that we do keep trying, most of us. We resolve and we fail and we resolve again. It might seem ridiculous to some that a priest, after ten or twenty or thirty years, should still be renewing and repairing the resolutions that he made in the first year of his priesthood. But that very spirit of perseverance is itself a grace of God: that dogged, will-not-be-defeated determination that *this* time we can and will do better. Once we have lost that, then all is lost. The priest who has grown cynical or discouraged, the priest who can no longer summon the will to make new resolutions, the priest whose answer is "cui bono" to every impulse of grace: that priest needs desperately to cry out with all his heart as he begins each hour of his Office: "Domine, ad adjuvandum me festina!"

Fine Sisters

The First Graders were being taught the prayer, "May the Divine Assistance remain always with us," etc. The tiniest little girl, in front, was very lustily praying, with her eyes fixed on Sister: "May the fine Sisters remain always with us," she was saying.

Too Much For One Man

Sister squirmed of course when Johnny put the tip of the chasuble between his teeth at the elevation. Inquiring afterwards into his breach of church etiquette, she got a perfectly logical explanation.

"Gee, Sister," said Johnny, "I couldn't do anything else. I was all alone, and I had to ring the bell, hold up Father's vestment and thump myself."—**America.**

Note For Kinsey

In an article in "This Week" magazine Dr. Pitirim A. Sorokin, professor of sociology at Harvard, warned that certain laxity about moral standards which has been growing in the United States could be a sign of our eventual downfall, as it was in all other great civilizations. And he states, *"We cannot afford to stand idly by while the conclusion of some well-meaning but misguided investigators are cited to justify the destruction of the moral system which has created and sustained our own free democracy."* — **The Christophers**

Why Some Italians Voted Communist

The last election analyzed

Joseph di Bartolo

THERE are probably as many opinions as there are commentators on the results of the Italian elections of last June. The Christian Democrats retained their majority in Parliament, albeit by a very slim margin. That this margin was insufficient to permit the application of the so-called "Bonus Law" is a matter of history. It is likewise a matter of history that the Christian Democratic Party actually won sufficient votes for the application of that law. But this victory was not known until quite some time after the election results had been tabulated. Fraud and maneuvers too complicated to detail here, kept the truth of the results from being known until it was too late to do anything about it. Demanding a "recount" might have results more disastrous than beneficial in these unsettled days.

At any rate, the party most closely allied to the West, despite the shaky holds its Premiers have held on the reins of government in this past year, actually did remain in power. What is puzzling, however, is the evident growth—at least so far as ballot-box indications demonstrate—of the Communist Party in Catholic Italy. And that despite the social reforms which the Christian Democrats actually did effect in the country.

Surprisingly, the Christian Democrats lost heavily in that section of Italy where they should have gained, because in the Mezzogiorno—south-central Italy and the south itself—a tremendous project was instituted for the assistance of the needy peasantry, and for the first time in centuries the people of that locale began to know the meaning of independence and a form of living commensurate with human dignity. This phenomenon is not easy to explain. But there are factors which assist in an approach to an understanding of the situation.

It is no exaggeration to say that land reform in the southern provinces of Italy was the most outstanding achievement of the De Gasperi Government's years in power. Consequently it seemed logical to expect southern Italy to be the best supporter of the Christian Democrats in the June elections. But the fact of the matter was that De Gasperi received far less votes from the south in 1953 than he and his party did in 1948. To complicate the picture still more, the extreme Leftists actually picked up three-quarters of a million votes in '53 over their total in '48, while the Rightists received so much support from

the south that they have now become a power in national politics. Right now there are 94 Monarchists and Neo-Facists in the Italian Parliament. *All but 11 of them come from districts south of Rome.*

Results like these would seem to indicate that Communism cannot be checked by social reform alone. The program which the Christian Democrats inaugurated in the Mezzogiorno was rational in conception and execution. But it did not have the expected effect when elections came around.

The plan of the De Gasperi Government is rather well epitomized in the agency known as "La Cassa Per Il Mezzogiorno." This is a public interest agency, established by law in 1950, for financing and implementing a plan of extraordinary Public Works to promote the economic and social development of southern Italy. For furthering the work of this agency, an appropriation of $1.5 billion was established, which sum was to be spent in Public Works over a period of ten years. About $33 million of this was furnished by the United States through ECA funds and the rest was underwritten by the Italian Government.

Primary in the objectives of the Cassa was the financing and supervision of immense interregional projects such as dams, aqueducts, highways, railroads and reforestation. Other agencies, six of them in all, were to work towards human and land reclamation in the southern areas. According to the master-plan, over a period of ten years these organizations would bring some 900,000 acres of arid land under irrigation—which would have meant making available for agriculture twice the amount of arable land possessed by the Mezzogiorno before De Gasperi came into power. It was also planned to prepare 1,375,000 acres of uncultivated or undercultivated land for dry farming, and 3,000,000 acres were to be prepared for future development. New trees were to be planted in a territory where one may, in some parts, walk for miles without seeing a tree, a green leaf or even a tiny stream. Mountain basins were to be restored for irrigation purposes, and water provided for human needs.

Too Little Land—Too Many People

Primarily by means of the Cassa and secondarily by means of the other Agencies, the Government, filled with high hopes for the future, set out to reclaim not only the land but everyone on it. Water, electric power, roads, trains and tractors were to come to the Mezzogiorno along with social workers, technical advisers, doctors and teachers. The plans were put into action. But they met with difficulties no end. For ex-

ample, it took two years for the Reform to finish searching all the deeds, making surveys, arguing with the landowners' lawyers, and, finally, taking the land by forced sale. Today a quarter of the proposed land has been assigned. A desperate problem has arisen from the conflict of too little land and too many people.

The Cassa and the agencies brought in bulldozers to break the concrete-like soil. The peasants were taught to build windbreaks, to dig drainage ditches, use contour plowing and crop rotation. Where land that could have been converted into olive groves had been formerly used for pasture, olive trees were planted. But since it takes seven years for an olive tree to bear, other quick-bearing trees were planted both for their needed fruit and their effect on the soil. Experiments were conducted with new seed and new crops. Work animals were replaced in many areas by meat and dairy cattle, and sowers, binders, and threshers were sent down to the Mezzogiorno for the assistance of the peasants in the work of reconstruction.

On paper, this plan looks very encouraging. And despite innumerable difficulties, a really tremendous work was done in southern Italy by the De Gasperi Government. Yet the votes from the Mezzogiorno seemed to indicate a turning away from the Christian Democrats by the very people for whom that Party had done so much. Perhaps something about the people of the area might be to the point.

From the standpoint of the wealthy landowners and barons of the south, the efforts of the Christian Democrats smacked of Socialism. The landlords could be expected to flee to the Right just as soon as they found themselves forced to part with their land. Yet there were not so many large landholders in the Mezzogiorno that their dissatisfaction could account for the Rightists vote last June. The Communists, of course, sneered at everything done by De Gasperi and his Party. While the landowners insisted, both before and after the election, that the southern peasant was so unreasonable and ungrateful as to make anything done for him a complete waste of time and money, the Communists argued that the peasant was quite capable of reason and gratitude but actually he had nothing to be reasonable about or grateful for. The fact is that much was done for the peasant and he knew it. But that is only part of the picture.

The southern landowner was obsessed with a passion for the land itself. Frequently in the past this possessiveness went so far that many of the great landholders forbade their daughters to marry lest the land pass out of their families. Yet despite

this almost fanatical possessiveness, they gave no thought to the conservation of the ground. Many of them rarely visited their possessions and confided the care of their properties to overseers or big tenants. When the earth was dry and plowing might have caught some rain, these worthies let it lie fallow. Where the soil was rich they planted profitable but soil-exhausting crops and soon depleted its strength.

Veritable Serfdom

The peasant was forced to go along with this destructive process. He could not buy land, for the owners would not sell. Consequently he was forced to work for the overseer for about $10 a month, or rent land in small sections at exorbitantly high prices. Often the poorer people had to travel miles from one of their plots to another, trying to eke out a living from an unwilling soil. And since the plots were not their own but merely rented, they exploited them as badly as did the landowners.

Barely making a living, they had no incentive for education. In parts of southern Italy, three quarters of the population are still illiterate. The southern Italian, however, was not infected with modern notions of birth prevention, so the population continued to increase even though conditions effected a very high mortality rate for newborn babies. In some villages, one room had to do for two or three families. The unpaved streets of many of the small villages of the Mezzogiorno are often filled with garbage, and water, where available, was frequently ininfected with typhoid. In one part of Calabria, for example, there was not (and is not even yet) a surgical or obstetrical clinic, and no resident doctor save for those in the capitol city of the province.

It was into this sort of situation that the De Gasperi Government plunged with a determination to assist the people of the Mezzogiorno to live in human dignity. And help them they did. The program was by no means a failure. The unproductive southern baronial system was broken, perhaps forever. And great progress was made in harnessing the forces of nature for the alleviation of human needs. Yet in the June elections, those who profited most from the program of the Christian Democrats were most notorious in their defection from the Party.

Clever Communist Propaganda

The memory of the southern Italian peasant is long, and history has presented him with many betrayals on the part of whatever Government was in power at Rome. A Calabrian priest is credited with remarking that the southern peasant was taught by life to hate the Government as his mortal enemy and yet to expect that

same Government to do everything for him. On this attitude Communism built its propaganda. Actually, in proportion to the effort expended, the Communist Party made relatively few converts in the Mezzogiorno. But it did succeed in sowing the seeds of disaffection. The Party's propaganda insisted with monotonous regularity that the barons, the Government, and the Catholic Church were all allied against the peasant, were the enemies of the people from whom nothing could be gotten save by force. Because of the traditional suspicions of the southern peasant in matters governmental, Communist propaganda found fertile soil for its evil seed.

The Monarchists and Neo-Fascists seem to have taken their cue from the reform itself and in their pre-election publicity, insisted that while the Cassa had done well, it had not done enough for the people. The peasants, awakening for the first time in ages to a sense of freedom and independence, found their appetites whetted and their patience shortened. Not fully appreciating the tremendous size of the Government's project they fell in line, at least many of them, with this sort of reasoning and concluded that since the reform had not been successful overnight, it was inadequate. Those whose solid Catholic sense kept them from voting Communist found in the Rightist reasoning a way out for the expression of their dissatisfaction with the Christian Democrats.

The Italian and His Priest

Then there was the position of the clergy in the political scene. The Italian is, by nature, an individualist. He refuses to be forced into any mould and resents dictation or even what appears to be dictation. He may be a loyal son of Mother Church, but he will not take dictation, especially in matters political, even from his clergy. The culture of Italy is rooted in Catholicism even though some of the evidences of that Faith may be superficial because original Christianization was all too rapid. However, the Italian differs from northern Catholics in that he tends to take the clergy somewhat for granted. His is not the oftimes exaggerated reverence for the priest which appears to be part of Irish Catholicity. He may have much respect for the higher clergy, but one is inclined to wonder whether, in many instances, that reverence is due to the Apostolic Succession or social status — the respect of the peasant for the nobleman in a culture of which nobility has always been a part. For the lower clergy there is respect too, but more often than not it is based on the personal qualifications of the individual priest. And all too often there is what appears to an outsider to be an

attitude of disdain in the peasant's view of his clergy.

Whatever the relationship between clergy and laity in Italy may be, Italian individualism cannot be discounted when one deals with Italian politics. In the recent election many of the clergy assumed the role of political mentors and attempted to dictate to their people just how they should vote. Some insisted that unless their people voted for the Christian Democrats, they could not be considered good Catholics. Others actually went along with politicians and fostered political favoritism, giving their endorsement towards new homes only to those people who promised to support the Christian Democratic Party. Still others, in the Mezzogiorno especially, fought the Government's efforts for free education because they insisted that once the peasants learned to read, they were in greater danger of becoming Communists! Now all this sort of clerical dictation, real or apparent, irritated the Italian people. And very many of them, especially in the southern regions, just to assert their individualism, voted as they pleased — all too many, unfortunately, voting for the Communists.

It is quite true that in 1948, when the danger of Communism's taking over Italy was very real, the Holy Father, in His office of Supreme Pastor, spoke out most strongly on the direction Italian votes should take. But there is a vast difference between the situation in Italy in 1948 and that in 1953. There had been a resurgence of nationalist feeling, and Italians were anxious to have their nation recognized as mature and independent. They wanted to vote as politically mature people — whether they actually were such or not. Dispassionate observers have concluded since the elections that the dictatorial policies of many of the Italian clergy at the time of the recent elections, constituted one of the gravest mistakes that could have been made.

Anti-Clericalism Returns

Needless to say, the Communists capitalized on this clerical error. They could not deny the good done by De Gasperi and his Party. But when the clergy of Italy began to mix in politics, the Communists were quite pleased. This sort of thing played right into their hands. And they were able to offer many pseudo-realistic arguments for their propaganda that the Christian Democrats and the Church were allied to effect complete control of the people's lives. Anti-clericalism, dormant for quite some time, returned to life more as a result of the clerical interference in Italian political life than from any other cause. And the Communists pushed that anti-clerical feeling for all it was worth. The result was, they

gained in votes, a gain which they might not have made had many of the Italian clergy, no matter how good their intentions, been more prudent in their zeal to preserve the status quo.

Today the results of all this are quite clear. The Christian Democrats hold their majority by only the slimmest of margins. The slide to the Left is continuing alarmingly. One can only hope that the Christian Democrats, the Monarchists and the Social Democrats as well as the Italian clergy can get together and view the situation objectively. The work of the Cassa must continue so that the south of Italy may be as stabilized as the north where Communist power has waned considerably. The various Parties must learn how to put partisanship aside and work together for the good of the country. And it is to be hoped that the devoted clergy of Italy will not, by reason of short-sighted policies, prevent the education of the southern peasants which would, in the long run, make them more responsible citizens. Nor must these good pastors forget that in their approach to politics in a country where anti-clericalism is so easily aroused, theirs must be a position of delicate balance as well as an all-out effort for the social and material well-being of their people. After all, people must be able to live in decency here before they will be interested in the hereafter. And, too, Italian individualism is a characteristic of great worth. In itself it is far more productive of saints than of Communists!

Lobbying

Medieval life frequently centered about the monastery; people went there for medicine, legal advice, letter writing and many other things besides spiritual guidance.

So numerous were visitors that many had to wait outside the building, in the **lobia**, or vine-covered walk that led into the monastery.

As other types of public buildings were developed, architects frequently included a waiting room. Though covered with a roof instead of leaves, it retained the name of the monastery's walk-way. It entered modern speech as lobby.

United States law forbids persons to go upon the floor of Congress in an attempt to influence lawmakers. Consequently, the lobby soon came to the place where lobbyists exerted political pressure.—**The Advocate.**

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

CAN bishops grant Indulgences for their own dioceses, that is, for some prayer or work in the diocese, or do all Indulgences come only from Rome?

Yes, a bishop can grant Indulgences for prayers or works in his own diocese. The grants mentioned in the Code were increased by Pope Pius XII on the occasion of his Silver jubilee as a bishop so that since July 20, 1942, the following may be granted: 1) by bishops, Indulgences of 100 days (an increase from Canon 349.2,2); 2) by archbishops, Indulgences of 200 days (an increase from Canon 274.2); 3) by cardinals, Indulgences of 300 days (an increase from Canon 239.1,24).—*Acta Apostolicae Sedis,* XXXIV (1942), 240. Cf. Seraphinus de Angelis, *De Indulgentiis (Cittd* del Vaticano, 1950), pp. 26, 28, 29, 32; Ayrinhac, *Constitution of the Church,* pp. 49, 99, 187; Hynes, *The Privileges of Cardinals* (Washington, 1945), pp. 101-106.

If a bishop should attach an Indulgence to a certain prayer or work, the Indulgence can be gained by the faithful of his diocese even if they happen to be outside the diocese and by non-subjects who are actually inside the diocese; exempt religious in the diocese can also gain the Indulgence — Canon 927. Cf. Noldin, *De Sacramentis* N. 319.

What was the decree issued a year or two ago from Rome about the age for children to be confirmed?

It was not a decree exactly, nor an Instruction, but the Pontifical Commission for the Interpretation of the Code did answer a question about Canon 788.

Canon 788 states that although confirmation in the Latin Church is fittingly "convenienter" delayed until the child is about seven, the Sacrament could be conferred on one even of an earlier age if the child should be in danger of death or if the Minister of the Sacrament should judge there are just and grave reasons present.

On March 26, 1952, the Code Commission answered in the negative as to whether there may be justified "sustineatur" —a mandate of a local ordinary forbidding the Sacrament to be administered to children who have not yet reached the age of 10—*Acta Apostolicae Sedis,* XLIV (1952), 496.

Thus, while the bishop of a diocese cannot refuse to accept such a child because he is not 10 the problem would not arise

if the pastor would not present the child to the bishop until the child is properly instructed. As all will agree, some children grasp the meaning of the Sacraments much more quickly than others. We might venture to write that while the Code presumably has in mind the age of reason we might take the liberty of changing it to the age of faith. The meaning of "convenienter" in Canon 788 might be taken as implying that the child is ready for the Sacrament at seven—many are.

The opposite view, protesting against any long delays after the age of seven, is indirectly expressed by Fr. Coleman in his dissertation: "If the bishop is visiting or confirming in a part of an extensive diocese, and it is foreseen that he will not be able to go there for about five years more, it is apropos to ask is he obliged to confirm those children who are now under seven years but at the next visitation will be from one to five years past seven? It is *permissible* to confirm infants who have not reached the use of reason, when a long absence of the bishop is anticipated. This is expressly stated in the Instruction of 1934. A commentary on this point which appears in *Il Monitore Ecclesiastico* goes so far as to say that in very large dioceses, particularly in mountainous regions where the bishop can repeat the visitation only every four or five years, it is evident (*e chiaro*) that he may lawfully admit to confirmation children of six, five or four years; yes, even of three or two. The reason for this is that otherwise these children after reaching the use of reason would have to remain too long exposed to the attacks of Satan, without the protection which confirmation is designed to give. But, if it is lawful to confirm children before they have reached the age of seven in order to ensure that the appropriate spiritual armour will not be long wanting to them after the beginning of life's combat with evil, then it seems *even a pastoral duty* to anticipate the ministration of confirmation before they have attained the age of reason, when that is the only way of meeting their spiritual needs which would otherwise remain unattended over an appreciable span of time. When the bishop foresees a prolonged absence, there seems to be an obligation on his part to confirm the children who are now under seven, but who at the time of the next episcopal visitation will be much over seven."—*The Minister of Confirmation* (Washington, 1941), 95-96.

On Sept. 14, 1946, the Sacred Congregation of the Sacraments issued a decree granting to pastors, vicar economes, and equivalent pastors the right to confer confirmation to those in their territory who appear to be in real danger of death; this grant was to be effective Jan.

1, 1947. In its Introduction the decree cites the many children who die without this Sacrament and states: "This loss is avoided in the Oriental Church in which it is the custom to confirm infants immediately after the reception of Baptism. The same practice was prevalent also among the Latins in the early ages of the Church's history and still prevails, on the basis of lawful custom, among certain peoples; on the other hand, the common law of the Latin Church, as embodied in can. 788 already cited, provides that the administration of this Sacrament shall be deferred until about the seventh year of age, an age at which, in view of the fitting instruction in Christian Doctrine that can be given, children are able to derive richer benefits from the Sacrament." — translation of this section taken from *The Jurist,* VII (1947), 221. The text of the Decree is in the *Acta Apostolicae S e d i s,* XXXVIII (1946), 349-359. If the richer benefits are possible with proper instruction at 7 we might take a broad view of "about seven" "ad septimum circiter" and lean to 8-9-10 as the age "quo, aequa praemissa catechesis instructione, pueri uberiores sacramenti sortiantur effectus."—*vol. cit.* p. 350.

Msgr. Hannan, writing in *The Jurist* for January 1947 (p.70), opposes those pastors who set up a rule in their parishes that a child must be at least 12 at the time of confirmation. He also mentions that the II Plenary Council of Baltimore, repeating the decree of the I Provincial Council of Baltimore, forbade the administration of confirmation to those under seven years of age except for special reasons such as the danger of death.

As to the tolerance of the custom in Spain and in South America that confirmation is conferred at a very *early age,* cf. Bouscaren, *Digest,* I, 348-349.

To whom may the term "Venerable" be applied?

This term may be applied to only those whose "heroic practice of virtue" has been established and proclaimed by a decree of the Sacred Congregation of Rites. Sometimes pictures are printed of founders of religious groups and you see the title "Venerable—" below the picture, usually accompanied by a prayer to be recited for the desired future canonization of this founder. It is forbidden for anyone or any group to apply the term "Venerable" to a person before the Sacred Congregation of Rites has issued a decree about the person. Two such preliminary decrees affirming the presence of the theological and cardinal virtues of two who are apparently destined for canonization may be found in *The Jurist,* IV (1944), 322; cf. also V (1945), 291.

The other night I preached at the Ruthenian Church around the corner from us. After the service, the pastor handed me a stole and asked me to help with confessions. Were my diocesan faculties sufficient or should I have had faculties from the Oriental Ordinary?

The absolutions were probably invalid. The penitent can go anywhere for confession, but the confessor is restricted in various ways.

Considering first the liberty of the penitent, it is important to call attention to Canon 905 which gives any Catholic the privilege of confessing to any legitimately approved confessor even of another rite. This canon of the Latin Code refers primarily to Latin Catholics, but the nature of this law is so general that we may include Eastern Catholics in this privilege. Cf. Fr. Walsh's dissertation *The Jurisdiction of the Interritual Confessor in the United States and Canada* (Washington, 1950), pp. 31-32.

The confessor, however, is restricted to a certain forum wherein he may sit as the judge of the penitent. Canon 881.1 speaks of confessors "approbati in aliquo loco" who can validly and licitly hear the confessions of all who come to them—"ad sese accedentes"—even if the penitents are of any Eastern Rite — "itemque catholicos cuiusque ritus orientalis."

In the United States we have two Ruthenian Exarchs with jurisdiction over their own churches in this country. Thus, as Fr. Walsh states, "confessors who have received *local* jurisdiction from the Latin ordinaries would exceed the limits of their *local* competence were they to hear confessions in Ruthenian Churches or oratories in the United States or Canada" —p. 41. Conversely, Ruthenian confessors exceed their *local* competence granted by their Exarchs if they go to a Latin Church to hear confessions. It would be advisable therefore for Ruthenian priests to ask the local Latin ordinary for the diocesan faculties and conversely, if a Latin priest should be invited to hear confessions in a Ruthenian Church he must ask the Ruthenian Exarch for the proper faculties.

Non-Ruthenian churches in this country are subject to the Latin Ordinary; thus the above difficulties do not exist in relation to non-Ruthenian Churches in this country.

The answer first given above is "probably invalid" because we have to admit that some would wonder whether Canon 209 might remedy the lack of the usual jurisdiction; on the other hand others may wonder whether Canon 209 should be invoked to settle this question since the Latin Code as a rule does not apply to Eastern Catholic parish churches.

Sermon Suggestions

The Fourth Sunday After Easter

May 16, 1954

The Fifth Commandment

"THE great happiness proposed to the peace-makers of being called 'the children of God' should prove a powerful incentive to the pastor to explain to the faithful with care and accuracy the obligation imposed by this commandment. No means more efficacious can be adopted to promote peace among mankind than the proper explanation of this commandment and its holy and due observance by all. Then might we hope that men united in the strictest bonds of union would live in perfect peace and concord" (Cat. Council of Trent).

Murder is the unjust killing of an innocent person. Neither a private citizen nor even the state is allowed to intend directly the killing of an innocent person; not even in order to secure the common good. This is evident both from reason and from the divine law.

God has supreme and exclusive ownership over human lives, and so He is the only one who has the right to allow men to kill other men. He imparts to civil society the right to kill criminals only when that is necessary for the achieving of the end of the state. God Himself framed the following as one of the laws for the judges of the chosen people: "The innocent and just person thou shalt not put to death" (Exodus 23: 7).

Though explicitly the fifth commandment forbids all unjust slaying of our fellowmen, implicitly it forbids all illicit bodily injury to another, such as mutilating, wounding, laying violent hands on others. Quarreling is also implicitly forbidden since it leads the way to bodily assault and murder.

The Fifth Sunday After Easter

May 23, 1954

Church Law on Separation and Divorce

STATISTICS on divorce are terrifying. California three years ago had one divorce for every 1.65 marriages. Informed sociologists tell us that if the present trend continues we shall have with-

in 20 years a *national* divorce rate of one for every two marriages.

2. Divorce is forbidden on religious grounds, of course, but also on the grounds of good citizenship, as a means of preventing juvenile delinquency. (Discuss the evils of the broken home, irresponsible couples first shirking their duty through birth prevention then, if God should grant offspring, dumping the youngsters into institutions and boarding schools.)

3. Conjugal cohabitation is required by Church law (Canon 1128) and Canon 1013 states as a secondary end of marriage "mutual helpfulness and the appeasement of concupiscence."

4. The Church is concerned over (a) the moral danger involved in separation and (b) scandal given to the community.

5. Catholics are free to separate without seeking ecclesiastical permission in cases where adultery has been certainly proved, the innocent party has not given permission for it, not caused it, nor condoned it afterward, nor been guilty of the same crime.

6. In all other instances the permission of the Bishop must be had.

7. His decision is binding in conscience.

The Sunday After Ascension

May 30, 1954

The Fifth Commandment (Continued)

SINCE only God has dominion over human life, man has no right to take even his own life. The pastor will do well to explain this thoroughly. In popular novels, on the stage and in the movies, the taking of one's own life is often glorified as bravery and self-sacrifice of a very high degree. Even Catholics are influenced by this sentimental propaganda and find it hard to understand how the taking of their own life, since it injures no one else, can be an offence against God.

As the fifth commandment forbids taking our own lives, it also forbids the mutilating of our bodies. Mutilation is an action by which an organic function or the use of a member of the body is partially or wholly destroyed; for example, to cut off a hand, to pick out an eye. It is lawful only when necessary for the preservation of the health of the whole body. Hence it is lawful to perform upon others or to have performed on oneself surgical operations for the removal of members or organs that threaten one's life.

Regarding sterilization of the "unfit": "Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause for grave punishment, they can never directly harm or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason. Civil authority never has this power over that natural faculty of man and can never possess it" (Casti Connubii).

Pentecost

June 6, 1954

The Spirit of Truth

HOW blind men are without the enlightenment of the Holy Ghost! We need supernatural enlightenment to be spiritual. That is why Our Lord sent the Holy Ghost. How many men there are in the world today who don't know what to believe or what to do. Yet they never seem to think they need help from God the Holy Ghost. How are we going to love God if we do not approach the God of Love, the Holy Spirit? And how are we going to know God's will, if the Spirit of Truth is unknown to us!

You hear many poor souls setting up their own creed to believe in, and their own commandments to obey. Some think it doesn't matter what you believe as long as you are a gentleman, refined, well bred. Others think it doesn't matter what you do yourself, as long as you don't do any harm to others. All of these need the enlightenment and the love that comes from the Spirit of Truth and of Love.

And the Holy Spirit operates so well through the Church; He gives His grace through holy sacraments; He teaches us what we must know through the teaching authority of His Church. If we go wrong, we have no excuse. Just think of the marvellous saints in our calendar: all of them were in close and loving relationship with the Holy Ghost. And we need saints today.

When you have a prospective convert, tell him to pray to the Holy Ghost. Get him the prayer: "Come Holy Ghost, Creator blest." Or, if you have a Missal, show him that beautiful prayer the priest says today just before the book is moved to the Gospel side. It is a prayer especially used this week: "Holy Spirit, Lord of Light." If only all men would beg for light from the Holy Ghost. Suppose the leaders of the nations were to beg the Holy Ghost for knowledge! What a difference in world politics! And what is true of nations is true of individuals in this matter.

At any rate, we must keep close to the Holy Spirit; try to get others to be devoted to Him; then they will begin to know the wonderful works of God.

De Fide

Blessed Pius X was always good-humored. During one audience for example, he noticed a massively built woman energetically elbowing her way forward in an effort to gain a position in the front row. The Pontiff watched her for a moment. His eyes twinkled; then he smiled at her and said: "My daughter, it is certainly true that faith moves mountains." **—Mother Cabrini Messenger.**

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

MAY, 1954

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Badmen of the West
Beyond
Black Magic
Chamber of Chills
Crime and Punishment
Crime Does Not Pay
Crime Must Pay the Penalty
Dark Mysteries
Diary Loves
Fate
Frankenstein
Girl Comics
Guilty
Headline Comics
High School Romances
Journey into Fear
Journey Into Unknown
Love Problems
Love Romances
Mysterious Adventures
Out of the Night
Out of the Shadows
Police Action
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Voo Doo
War
Warfront
Weird
Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science
Wierd Worlds
Witches Tales
Uncanny Tales

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Open All Night
The Marina Street Girls

AVON PUBLICATIONS

Amboy Dukes
A Prisoner Ate a Hearty Breakfast
Cry Tough
I'll Call Every Monday
Intimacy
Millie's Daughter
Never Leave Me
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums

BALLANTINE BOOKS

Heyday
Summer Street
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Ask the Dust
Clara
Flee the Angry Strangers
God Has A Long Face
Here Com Joe Mungin
Lament for Four Virgins
The Day of the Locust
The Deep End
The Hate Merchant
The Man from Brazil
The Price of Salt
Wait for Tomorrow

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream

DELL PUBLICATIONS

Age of Consent
Back Country
Captain Ebony
Down
Girl On the Beach
Go Down To Glory
He Had Three Love Affairs
Really the Blues
Sex after 40
The Forest and the Fort
The Harem
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Hide-out

GOLD MEDAL PUBLICATIONS

As a Man Falls
Beyond Desire
Black Wings Has My Angel
Darling, It's Death
Leave Her to God
Look Back to Love
Lovers Are Loosers
Moment of Truth
Mountain Girl
Plunder
Run, Chico, Run
Take Me As I Am
Take Your Last Look
That French Girl
The Crimson Frame
The Devil Drives
The Devil's Legacy
The Fall of Suzanne Swift
The Fast Buck
Too Rich To Die
Unholy Flame
Weep For Me
Whom Gods Destroy

LEISURE LIBRARY

Amorous Adventures
Betrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Midnight Sinner
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Chicago Woman

Cora Potts
Cry Flesh
Naked In The Dark
Saskia
Savage Night
Sexual Practices of American Women
The Alcoholics
The Kidnaper
The Joy Wheel
The Naked Year

NOVEL SELECTIONS, INC.

The Bastard

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Indian Summer
Memory of Love
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Devil Rides Outside
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

A Girl for Danny
Angle of Attack
Ask for Linda
Blondes Die Young
China Coaster
Don't Crowd Me
Glitter
I'll Get Mine
Liana
Naked and Alone
One by One
Prince Bart
Shakedown
Strange Lovers
Strangers in Our Midst
The Big Bubble
The Big Rape
The Captain's Lady
The Closest Kin There Is
The Diary
The Girl Cage
The Loving and the Daring
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

After Dark
Bitter Love
Cage of Lust
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
Love Camp
Mimi
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Redhead from Chicago
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

Bride of the Sword
Each Life To Live
Lili of Paris
Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

A Breed Apart
Act of Passion
A Cow Is Too Much Trouble In Los Angeles
An American Dream Girl
A Wind is Rising
A World I Never Made
Down All Your Streets
Father and Son
Forever Amber
From Here to Eternity
God's Little Acre
Home is up River
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knife At My Back
Lie Down in Darkness
Long November
Love Without Fear
Meg
Mittee
Natural Child
One Lonely Night
Rage of the Soul
Scollay Square
The Age of Longing
The Best Thing That Ever Happened
The Big Kill
The Darkening Door
The Descent
The Disguises of Love
The Girl in his Past
The Hoods
The Long Wait
The Naked Streets
The Red Carnation
The Revolt of Mamie Stover
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine

DIGEST-TYPE NOVELS

Another Man's Wife
Backstairs
Backward Hussy
Below the Belt
Cafe Society Sinner
City of Sin
Coed Sinners
Country Club Girl
Cracker Girl
Cuban Heel
Doctor's Nurse
Girl-Crazy Professor
Girl Hungry
Harlem Doctor
Her Last Lover
Hilly Billy In High Heels
Hotel Waitress
Hungry For Love
Love-Hungry Doctor
Man-Hungry Widow
Office Sinner
Passion In The Pines
Pound of Flesh
Pursuit
Red-Headed Nurse
Red-Headed Sinners
Runaway Girl
Runaway Blond
Savage Eve
Sinful Island Vacation
Sins of a Private Secretary
Ship's Doctor
Soldier's Sinner
Strange Circle
Streets of Paris
Trailer Camp Girl
Wayward Nurse
Wild Girl
Witch on Wheels

MAGAZINES

Actual Confessions
Adam
Adult Phychology
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective

Ballyhoo
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bold
Bronze Thrills
Brief
Burlesque
Candid Photography
Candid Whirl
Cartoon Humor
Cheers
Cheezcake
Color
Comedy
Complete Detective
Confessions
Confidential Confessions
Cover Girl Models
Crime Detective
Crime Exposed
Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1954
District Attorney Detective
Exclusive
Exclusive Picture Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fifteen Love Stories
Figure Photography Annual
Flirt
Focus
Foo
Fotomatic
Foto-Rama
Frolic
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Good Photography
He
Headquarters Detective
His
Hit
How To Be a Woman
Hue
I Confess
Jackpot
Jest
Jive
Joker
Laff
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Off Limits
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Scope
Picture Show
Pix
Playboy
Police Record Detective
Prize Winning Photography
Real Detective Cases
Real Romances
Real Story
Reward
Salon Photography
Scoop
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Stare
Startling Detective
Sunbathing
Sunshine & Health
Tab
Tell
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Police Cases
True Police Yearbook
21-The Magazine For Young Men
Uncensored
Uncensored Detective
Underworld Detective
Vue
Wham
Whisper
Wink
Wit and Humor
Women In Crime
World Digest
You
Your Psychology
Your Romance
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

Sharp Practice!

Two curates were discussing that perennial problem: how to dispose of used razor blades. Said one: "I bury them in packets at the bottom of the garden. What do you do?" Said the other: "I just put them in your room."

Book Reviews

Mary In Our Life

by William G. Most, Ph. D.

P. J. Kenedy & Sons, New York, 1954, $4.00

IT is refreshing to meet a book on the Blessed Mother that does not impress the reader as so much pious rhetoric — inspiring, perhaps, but not very helpful in arriving at the dogmatic foundations of Mariology.

Father Most is an Iowan, and the Iowans are nothing if not practical. The result is not one wasted word, but a systematic exposition in plain American language of all the dogmas in Our Lady's own cycle, with clear examples and theological proofs. Father Most goes on, then, to explain the exercises and phases of systematic spirituality, adapting it to the needs of the laity. But his method of treatment is so clear that all of us will profit by reading it and will want to keep it at hand for reference.

You will hear more about this book as it begins to get around. It will surely be accepted as a modern-day classic, with its wealth of material for many a solid sermon on our Blessed Mother. Your collection of Mariology is incomplete without it.

In this Marian year, *Mary in our Life* would make a wonderful presentation volume for new priests, jubilarians, and June graduates. — R.G.

Fundamental Psychiatry

by John R. Cavanagh, M.D., K.S.G. and James B. McGoldrick, S.J., Ph.D.

The Bruce Publishing Co., Milwaukee, 1953, $5.50

THIS book is a professed attempt to coordinate and integrate the knowledge of theology, philosophy and psychiatry in order to better understand the "psyche" of man, what it should be normally and what it is abnormally. As with most books of this nature the integration remains, for the most part, rather artificial. The book becomes a discussion of psychiatry with interspersed comments on philosophy or theology. However, the fundamental discussion on the philosophy of psychiatry is extremely well done and is a very capable exposition of the interrelationship between psychiatry and dualism.

The style of the book is very much that of a textbook. There is a compulsion for order, for numbered divisions, for lettered subdivisions throughout the book. This is, of course, to the students' advantage and gives the book an appearance of completeness and logical presentation. Such complete outlining of the material naturally leads to difficulties such as that in the section on mental mechanisms. Four types of identification are listed under protection mechanisms. Although these seem to include projection and introjection, these two appear again under compensation mechanisms.

ANOTHER
Lawson Success

Goal: $65,000

Raised: $65,837
(STILL IN PROGRESS)

Blessed Sacrament Parish,
Tallahassee, Florida

FATHER RAYMOND AMIRO,
Pastor

For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

FOR MALE VOICES

MISSA
MARIALIS

four-part alternating with popolo
by Richard Ginder

A virile Mass, easily performed
Ideal for seminaries
and other communities of men

J. FISCHER & BRO.
119 W. 40th St., New York 18

Book Reviews

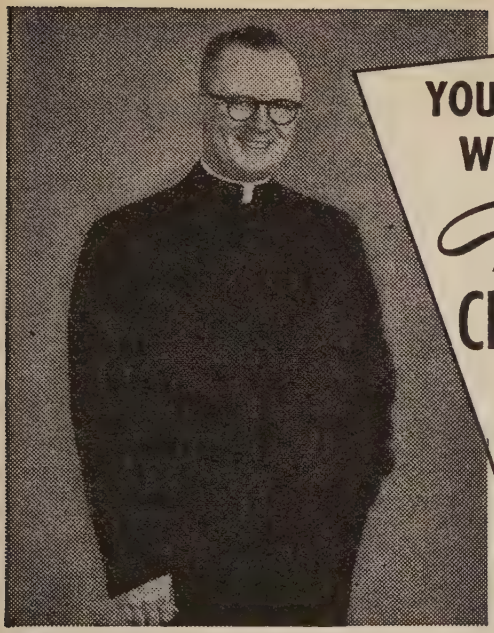
It is felt that both the form and the content direct the book to student use. As a textbook of psychiatry it would serve extremely well. It is complete in its coverage of mental illness and has excellent case histories which clarify the didactic material very well. It also has an extensive bibliography on many subjects.

The book goes "all out" for the psychogenic explanation of mental illnesses. There is a constant and evident leaning toward psychic etiology up to the section on feeblemindedness where an abrupt "about face" leaves everything in the hands of heredity. The authors are rather dogmatic in their discussion of etiology leaving little room for controversial possibilities. Where they enter into argumentation over etiology their arguments favoring psychogenesis are sometimes extremely naive. An example of such argumentation is found in the discussion of brain lesions as causes of mental disorders.

A second major trend in this book is a complete denial of the repressed unconscious as a psychological phenomenon. In its place the authors substitute marginal consciousness. In actual fact the two seem to be very similar. It is the Freudian philosophy attached to the repressed unconscious which makes it undesirable.

The section on habits as causative factors in mental illness is very well done. The utilization of these concepts in discussing problems of sex is of considerable value.

On the whole, the book is one that should prove of considerable value in clarifying those "borderlands of psychiatry" which fringe on philosophy and religion. It is to



YOU HAVE THE BEST WHEN YOU WEAR *Toomey* CLERIC-COLLAR SHIRTFRONTS AND RABATS

Best Because . . .

there is a specific model for every popular collar style and size — *You get exact fit* —

materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —

and the price is low because we share our savings from volume production with you.

Our new De Luxe Shirtfronts have elastic armstraps and waistband. Standard models have waist tie-strings.

BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

For Good Reading

The Seminary Rule

By Thomas Dubay, S.M.—
This book answers the questions that inevitably arise in the practice of obedience. Following a sound chapter on the binding force of the rule, the author elaborates on the motives for keeping it, scrutinizes individual points of the rule, answers objections and inculcates the proper attitude towards this "sweet yoke." **$2.75**

The Legacy of Luther

By Ernst Walter Zeeden—
In this important and scholarly work the author traces the many divergent trends in the development of Lutheranism right from their source. His book provides a realistic and authentic view on certain aspects of European thought and mood during three centuries of Lutheranism. **$3.50**

Order and Law

By Aegidius Doolan, O.P.—
A welcome and capable interpretation of the social teachings of St. Thomas Aquinas, dealing with the order of the universe and the rule of law. **$3.50**

The National Pastorals of the American Hierarchy

With a Foreword, Notes and Index by Rev. Peter Guilday—
The official messages issued to the clergy and the faithful of the United States by the hierarchy of the Catholic Church from 1792-1919. **$5.00**

The Life and Times of John Carroll

By Rev. Peter Guilday—
Fully documented, accurate in every respect and delightfully written, this is the definitive work on Archbishop Carroll and will continue to remain a monument to scholarship and a living portrayal of a great man who helped shape the early years of our country **$7.50**

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

Book Reviews

be hoped that many of those who travel about in these "borderlands" will read and carefully study "Fundamental Psychiatry."—Robert P. Odenwald, M. D.

The National Catholic Almanac for 1954

St. Anthony's Guild, Paterson, N. J., 1954, pp. 808, $2.50

WHAT do you want to know? If it pertains to the Catholic Church almost anywhere in the world, if it concerns things in which Catholic men and women are prominent, if it touches on the world of sport, literature, or government, then the odds are good that you will find it in the "Catholic Almanac."

Most of us, of course, have been familiar with the Almanac for a long time. We know that in general it might be called a Catholic counterpart of its secular brother, the World Almanac. Yet it is something of a revelation to page through the 1954 edition and see what an immense amount of information the book does contain.

The book is a treasure house for the curious, a piece of standard equipment for the Catholic specialist, be he priest or layman. — Raymond Gribbin, Baltimore.

Parents, Children, and The Facts of Life

by Henry V. Sattler, C.SS.R., Ph.D.

St. Anthony Guild Press, Paterson, N. J., pp. 270, (paper back) $1.75

"THE right and duty to educate children," remarks Fa-

ther Connell of Catholic University, "belongs in the first place to those who gave them life, their parents." The fact of this prior right which Fr. Connell cites pertinently in a brief Foreword to the present volume involves parents in the delicate duty, often enough ignored or scanted, of providing for and promoting the spiritual welfare of their charges with regard to sex education. The task is, indeed, sufficiently difficult for all, and for some a source of embarrassment; for it requires a teacher's technique and more than a pinch of prudence.

The present volume is in reality a kind of teacher's manual based on the principles of Catholic moral theology, particularly on the directives of Pius XI and Pius XII, and on sound pedagogical devices.

The author acknowledges his in-

ANOTHER
Lawson Success

Goal: $120,000

Raised: $121,707

Sacred Heart Parish,
Regina, Saskatchewan, Canada

FATHER A. P. RYAN. Pastor

For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
INCORPORATED
ROCKVILLE CENTRE, NEW YORK

from Oberammergau

hand carved religious art for you

by HANS HEINZELLER
The Woodcarver

Crucifixes — Statues — Stations
masterfully executed

Please write me your wants. I shall send you photos and original sketches with prices. Your complete satisfaction is our goal.
Hans Heinzeller

New, enlarged studios employ 50 skilled wood carvers and artists under my personal supervision. Let me prove how you can have the finest original wood-carved artistry for a modest investment. In America alone we are honored to have our craftmanship add beauty and help inspire devotion in more than 77 United States cathedrals, churches, hospitals, monasteries, convents and religious institutions.

We welcome YOUR correspondence and patronage

HANS HEINZELLER,
OBERAMMERGAU
Breitenau 21 — Germany

debtedness as well to "two Catholic teachers in public schools, three lay-religious teachers in Catholic high schools, three nuns, two doctors, two moral theologians, two psychiatrists, a psychiatrist-philosopher, a pastor of some twenty-five years' experience, a successful counselor of adolescents, three experienced parish missionaries, a sociologist of some renown in the field of marriage, and some ten married couples with children of various ages." Finally, that your mind may be at rest concerning the reliability of this work, plus subjection to a double ecclesiastical censorship, it carries the full approbation of the National Confraternity of Christian Doctrine.

ANOTHER
Lawson Success

Church of the Little Flower,
Hollywood, Florida

REV. FRANCIS J. DUNLEAVY,
Pastor

Goal: $150,000

Raised: $153,785

Gifts: 835

Average gift: $180.29

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

It might seem strange for a book to be thus bolstered up by a long detailed appeal to authorities, but authority rooted in experience is a prerequisite in this field.

The work itself is admirable — full of good sound common sense, theologically exact (of course) and helpful over-all. One thing that impresses is the author's undogmatic spirit once he leaves the field of dogma, his constant concern for the differences in actual cases arising from differing circumstances, and the latitude left the parent to improvise.

The use of the case method after each chapter is helpful too, although some cases may be beyond

Planning A Building Program?

To learn about our trouble-free and economical method of protecting your property from certain types of physical damage during construction,

Write

THE CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
P. O. Box 1155 Omaha, Nebraska

3 big 'dress' CASSOCK *specials!*

Buy YOUR CASSOCKS DIRECT from the Manufacturer — SAVE the Middleman's Profit

$49 and $50 values
Now $26.50 to $38

SEND FOR SAMPLE FABRICS BROCHURE & CATALOG

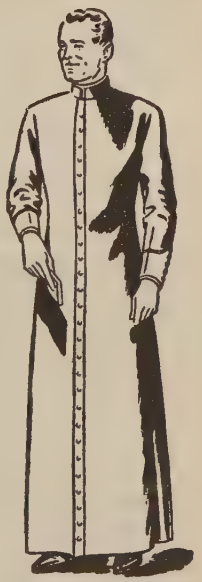
- Ready to wear . . . designed for Priest and Seminarian.
- Hand-tailored features . . . three deep back pleats, black celanese lined body and sleeves.
- Made of color fast, wrinkle and moth resistant Ripple Cord Rayon at $26.50 or Rayon Tropical weave at $30.50.

SEND FOR MEASURING CHART

Roman Cassock,	564X..	$26.50
Roman Cassock,	548X..	30.50
Roman Cassock,	504X..	34.00
Semi-Jesuit,	564X..	29.00
Semi-Jesuit,	548X..	34.00
Semi-Jesuit,	504X..	38.00

Cinctures not included.

NOW AVAILABLE
REGULAR JESUIT
HABIT #548X
TROPICAL WEAVE
$34.50



ROMAN #9002

Black Northcool Repel'o'tized Suit...	$35.95
Black or Oxford Gray All Wool Suit..	55.00
Black Gabardine Top Coats	50.00

Send for a Free Copy of our Catalog listing over 6000 items including all wearing apparel for the clergy.

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

TURN PLAIN GLASS INTO STAINED GLASS

Inexpensive, versatile LITHOPHANE makes any window look like richly stained glass at a fraction of its cost. To apply, simply soak in water, affix to glass, and smooth out. A 20-30 year life is common.

Write Dept. P-5
for free samples and details

ISINGLASS VALANCE CO.
52-6 Tilden Ave., Brooklyn 3, N. Y.

ANOTHER Lawson Success

Goal: $100,000

Raised: $103,000

(IN PROGRESS)

St. Sebastian's Parish, Bessemer, Michigan

FATHER ROBERT MONROE, Pastor

For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177

Lawson Associates

ROCKVILLE CENTRE, NEW YORK

the capabilities of the ordinary Catholic, and one (only) struck the reviewer as in bad taste as well as misleading.—G. J. Gustafson, S.S.

Leisure, the Basis of Culture

by Josef Pieper

Pantheon Books, Inc., New York, 1952, pp. 169, $2.75

BERGSON once wrote of "the dissolvent powers of intelligence," a lethal capacity which his compatriot Gilson seems to have had in mind when speaking of the overwhelming tendency of the intellect to sterilize being. Perhaps this tendency contributes to those many philosophic works which, like angels of vengeance, manage to deaden whatever realities they touch, and which, if they got hold of even such angels, would undoubtedly justify Keats by clipping their wings.

Yet Bergson and Gilson themselves stand surety for the fact that the cold light of reason can produce warm, prismatic effects; and that the quest for "eternal, necessary, and unchanging truths" need not always be written about, by a sort of stylistic onomatopoeia in a manner static, banal, and stale.

But the power to invest the true with the appeal of the good is not a Gallican prerogative, as witness these two essays by a German thinker. Josef Pieper, already introduced to American readers as the deft and illuminating compiler of *The Human Wisdom of St. Thomas,* is a Catholic philosopher of regal vintage. Moreover, as T. S. Eliot points out in his

introduction, the author's thought, for all its stringency, is voiced with maximum clarity in sentences admirably constructed. Incidentally, there is much to admire in Eliot's introduction too; for instance, his remark that the author's "presuppositions are in full view, instead of being, as with some philosophers who profess complete detachment, concealed from both author and reader."

The first of these two essays lends its title to the book, and is closely allied with the second, *The Philosophic Act.* The first aims to explain and validate the claims of leisure; the second, to analyze one of the most vital flowerings of leisure, the act of experiencing the world as a whole.

Leisure is defined as a receptive attitude of mind, the occasion and capacity for steeping oneself in the whole of creation. It begins with a gift, the gift of things revealing themselves to the reverently attentive mind. Such a mind first asks what things are in themselves, not how we can manipulate them to serve us. Certainly, the claims of utility are legitimate in the realm of "common need" — food, clothing, shelter — but they are disastrously out of place when they encroach on the whole of life (the common good), and measure all things solely in terms of their workaday worth. Thus one might eventually come to say his night prayers because they make for better sleeping.

Nowadays even the thinker is widely thought of as an intellectual *worker* who owes all to his own activity and who finds his only excuse for existing in his social ser-

• USE GOOD JUDGMENT!

SAVE $6.25

BUY YOURSELF ONE OF OUR FINELY TAILORED

ALL WOOL

SUITABLE YEAR ROUND WEAR

WORSTED

Gabardine Suits

Regular $45 Value

. . . . NOW . . . .

$38.75

SIZES 34 TO 44
REG - SHORT - LONG

WARNING!!!

this offer good only until May 15th . . and only for sizes now in stock!

HURRY! HURRY!

RUSH YOUR ORDER NOW

HOPKINS CO., 422-P Washington, Bldg. Washington, D. C. Ship immediately Gabardine Suit advertised at $38.75

SIZE_____ REG.☐ SHORT☐ LONG☐

Name _____

Address _____

City_____ State_____

THE

Marian Year

This new pocket-size booklet contains the English translation of the Pope's Marian Year encyclical, with the special Marian Year prayer composed by His Holiness.

Convenient reference section lists the indulgences to be gained on special occasions throughout 1954.

TEN CENTS EACH

Three for 25c $5.25 per 100

Sell these too!

THE WOMAN
by Bishop Sheen
35 CENTS EACH
5 or more, 30c each, $17.00 per 100

MARY AND THE MOCKER
by William Hermanns
Introduction By Bishop Sheen
40 cents each
5 or more, 30c each $18.50 per 100

MARY
by Archbishop Noll
TEN CENTS EACH
Three for 25c $5.25 per 100

Just Published!
"What Think Ye of Mary?"
by Lon Francis
TEN CENTS EACH
Three for 25c $5.25 per 100

MARY, The Mother of God
by Rev. Francis Connell,
30 CENTS EACH
5 or more, 25c each, $11.00 per 100

Our Sunday Visitor
HUNTINGTON, IND.

viceability. This trend the author diagnoses adroitly.

His second essay searches into the meaning of philosophy and shows its kinship with divine worship, poetry, love and death. All of these defy the canons of utility. Attention is likewise devoted to the role of wonder and mystery in philosophy, and to the way they link the latter with theology.

Both essays are so rich and so organically built that to be fully fair to them one would have to reproduce them. Short of that, a reviewer may recommend them without qualification and assure his readers that the book is a banquet of mental stimulation. It merits many readings, and cannot fail to add precious opulence to any but the most unassimilating mind. — J. J. Gallagher, Baltimore.

Correspondence

Continued from page 404

meager, especially on account of the new building operations.

Additional Mass stipends, therefore, and up-to-date books (along the lines of the subjects mentioned above) are heartily welcomed by this worthy group of young native priests. Books are most economically sent in small shipments up to 6 lbs. 9 oz. and labeled "Printed Matter."

Address all communications to:
Very Rev. Father Rector
Collegio di S. Pietro Apostolo
Viale delle Mura Aurelie, 4
Rome 8, Italy

Appeal from Indian Carmelites

WOULD you kindly insert this appeal in THE PRIEST? It is from Mother Therese Marguerite of the Passion, O.C.D., Sub-Prioress of Corpus Christi Carmel, Colombo 15, Ceylon:

"I will tell you again of one of our greatest needs: As we are waiting still for three or four postulants, we will have no Breviaries for them. Naturally it is not a question of new ones, as we give the novices only old Breviaries, even very old ones that we correct, adding new offices and sheets, etc. Perhaps, dear Rev. Father, you know some priests or convents who have old Breviaries. These would be very useful for us. Ours is the Roman Breviary and the Proper of Carmel, but the second can be bought in France."

We ourselves use the Cistercian Rite. We had, however, some old Roman Breviaries in our library and sent them on — not one complete set in the odd ten we had! It is a noteworthy charity to come to their aid, as they contemplate a new foundation soon. Mail your old Breviaries directly to

Corpus Christi Carmel
Colombo 15
Ceylon

It is well to mark the parcel "Gift — Used Books" so that the nuns will not have to pay duty.

Incidentally, you may be interested in learning that your old contributor, Father Eugene Boylan, is now in Australia looking at sites suitable for a Cistercian foundation to be made by his home Monastery, Roscrea, Ireland.

God bless the good work of THE PRIEST.

Sincerely in Christ,
M. Owen Hoey, O.C.S.O., Prior
St. Joseph's Abbey
Spencer, Massachusetts

Protest's Msgr. Chapman's Article

AFTER reading Msgr. Chapman's "Mass in English — Why and How" (THE PRIEST, March, 1954), a deep wave of depression followed. I cannot understand what good it does for Msgr. Chapman to bring out once again all the old arguments against active participation, vernacular, and the liturgical movement generally. And I fail to see the point of THE PRIEST printing it at the late date.

It is of no use to cite papal encyclicals, the opinions of qualified theologians, the urgings of the most respected Princes of the Church (viz. Lugano and the Cardinals present), nor the action our own hierarchy has taken in petitioning the Holy See for vernacular in the Ritual. It is of no use simply because to Msgr. Chapman and those who sympathize with his views, such an appeal has no significance, but is merely an "interpretation."

James F. Kittleson
Billings, Montana

(We do not agree either that Msgr. Chapman's arguments are stale or that they have been successfully answered; nor can we commit ourselves to a sponsorship of Father Kittleson's opinions that would impose an editorial blackout on those who disagree with him. — Editors.)

Joe DiMaggio's First Marriage

IN Currente Calamo for March you write that Joe Di Maggio's first marriage took place at a church ceremony in New York.

His first marriage, with Dorothy Arnold, took place in San Francisco. I was there.

Cordially,
Devotus

California

Devotion To St. Jude

THE Claretian Missionary Fathers of the National Shrine of St. Jude (Chicago) announce the sponsorship of a competition to produce the best paper devoted to the life, history, works and devotion to St. Jude Thaddeus, apostle and near relative of Our Lord.

The amazing growth of devotion to St. Jude in a relatively few years and the indications that this devotion has been attractive to many through the ages has prompted the Claretian Fathers to sponsor this competition.

Its purpose is to bring forth, to unearth, and to collate as much information about this great Saint as can possibly be obtained from Holy Scripture, Tradition, and the writings and teachings of scholars about St. Jude.

This competition will close October 31, 1954. Further information may be obtained from the Contest Secretary, National Shrine

BENZIGER BROTHERS, Inc. *U.S.A. Liturgical Editions*

BREVIARIUM ROMANUM

Editio Juxta Typicam Vaticanam

12 Mo.—4⅝" x 7"—4 Vols.

Imit. Leather, red edges	$40.00	Black Goatskin, gold edges, gold roll	$60.00
Black Am. Morocco, gold edges	48.00		
Black Goatskin, gold edges	55.00	Red Goatskin, gold edges	65.00

18 Mo.—Pocket Size: 4" x 6"—4 Vols.

Imit. Leather, red edges	$37.50	Black Goatskin, gold edges, gold roll	$55.00
Black Am. Morocco, gold edges	45.00		
Black Goatskin, gold edges	50.00	Red Goatskin, gold edges	60.00

EPISTLES AND GOSPELS—Pulpit Editions

4 Vols.—4½" x 7"

Confraternity text — For Sundays and Holy days throughout the year.

Edition—With sermon outlines and Scripture Commentaries containing 292 sermons —outlines for each Sunday. 73 commentaries. Large legible type. Printed in red and black. Size 5½ x 8½—328 pages.

Black Imitation Leather, red edges, ribbon marker $4.50

Black Leather, gold edges, ribbon marker $6.50

Edition—With Epistles and Gospels only. Large legible type. Printed in black. Size 5½ x 8½—180 pages.

Black Simulated Leather, red edges, ribbon marker $3.25

Black Simulated Leather, gold edges, ribbon marker 4.00

AT YOUR BOOKSTORE OR

BENZIGER BROTHERS Inc.

6-8 Barclay St., New York 8, N. Y.

BOSTON-10 CHICAGO-6 CINCINNATI-1 SAN FRANCISCO-3

GALE'S CLERGY SPECIAL!

BLACK *Tropical Weight*

DRESS SLACKS

- PLAIN OR PLEATED MODELS
- CREASE AND SPOT RESISTANT
- ZIPPER FLY—ROOMY POCKETS
- ALL SIZES 28—50

$5

Send For A Pair On Approval Today

SENSATIONAL VALUE!
STURDY 14½ OUNCE
GABARDINE SLACKS

- Spot Resistant
- Zipper Front
- Plain or Pleated
- All Sizes 28 to 50

$6

FOR HEAVY DUTY WEAR!
J. P. Stevens "Twist Twill"
Black Mercerized Chino Cloth Pants

- Sanforized
- Boat Sail Pockets
- Rope Stitched
- All Sizes 28 to 50

$4

Another Shipment Just Arrived

WHITE LONG SLEEVE

TEE SHIRTS

$1.10

- COMBED COTTON REINFORCED KNITS
- ALL SIZES SMALL — MEDIUM — LARGE
  ADD 10% FOR EXTRA SIZES — 44 TO 50

$12.00 DOZEN

BARRY SOLOMON
CONTRACT DEPT.

GALE'S

800 FRANKLIN,
ST. LOUIS (1), MO.

SEND NO MONEY — MERCHANDISE SENT ON OPEN ACCOUNT

ANOTHER
Lawson Success

Church of the Assumption
South Jacksonville, Florida

Goal: $250,000
Raised: $383,700

Average gift: $337

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.
HUNTINGTON, INDIANA

Correspondence

of St. Jude, 221 West Madison Street, Chicago 6, Illinois.

Sincerely yours in Christ,
Joachim De Prada, C.M.F.

Vernacular Worship

IT SEEMS to me that a great deal of unnecessary dust has been raised on the question of the vernacular in worship. The fact of the matter is that in the West (as well as in the Orient) worship has always been in the vernacular of those people and classes the Church was primarily trying to influence, i.e. the clergy and the nobility. Up to late times the commoner, the peasant, it was expected, would be influenced and led by the better classes. Medieval men, for better or for worse, were quite incapable of thinking in any other way. The Roman culture in the Latin tongue was the accepted way of life of the ruling classes from Poland to Ireland, from Sicily to Norway. The "vulgar" tongues, the Germanic, the Slav, the Celtic were languages of the common people and so were divisive of the one cultural Latin unity. And it worked. Even up to the French revolution it worked as well as could be expected. For it is a fact that the great majority of the Saints were "nobili genere nati," or members of the clergy, or both. The reason as I see it, was that these classes only were in any way close to the worship of the Church in their own tongue. (The peasants could study the stained glass windows.)

The system did not work perfectly, however; there was a tendency for Catholicism to split up into layers like oil and water: on top a noble and aristocratic faith, austere, based on obligation and

UTILITY CASSOCKS

for the Clergy and Seminarians

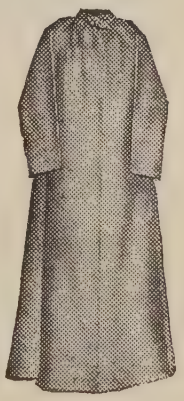
LIGHTWEIGHT—UNLINED

Made in our own factory in 11 standard sizes designed to meet the requirements of most average figures. As an extra Cassock it is highly recommended for general utility purposes.

FURNISHED IN 11 SIZES

Price each **$25.00**

America's Finest Custom Hand Tailored Priest Cassocks
Priced from **$65.00** *up*



Altar Linens, Albs and Surplices

We manufacture our own Albs—Surplices—Altar Linens—Altar Cloths of Pure Irish Linen. Also various weight linens sold by the yard.

Altar Boy Cassocks, Surplices and Accessories

ALTAR BOY CASSOCKS are made of fast dye, two ply Poplin Material—full skirt—3 styles—No. B 10 Button On—No. B 11 Belt On—No. B 12 Zip On—priced from $5.00 up.

ALTAR BOY SURPLICES are made of various types of materials priced from $2.50 up. Please write for samples of material and prices.

The House of HANSEN

23 N. Franklin St., Chicago 6, Illinois **Telephone FR. 2-8750**

self-sacrifice, and beneath it a peasant cult of glorified self-seeking even on the spiritual plane. Fear of damnation was more common than love or self-sacrifice. There was a lot of slavishness and superstition as well as piety in the medieval Church. It was out of this peasant fear that the worst features of the Reformation arose. Luther's slavish terror of hell was the wedge that finally split the Church in pieces. It is significant that heresy often took on the guise of nationalism.

Today there is no nobility. (The rich do not fill the place of aristocracy.) This is, whether we like it or not, the time of the common man. It is the ordinary man the Church must appeal to and depend upon. There is no other hope. In fact the Popes of late have been appealing to *all* in terms once understood only by the nobility, appealing to all for generosity and self-sacrifice, for heroism even, for virtues that are not peasant virtues, that peasants would never understand, nor were expected to understand in the old days. To my mind therefore, the necessity is absolute to put *all* in contact with the life stream of the Church's worship in the languages of those to whom the Church is trying to communicate the fullness of its life. It was always so. It was never otherwise. I do not think it can be otherwise.

Sincerely yours in Christ,
James McNamee
Tulsa, Oklahoma

ANOTHER
Lawson Success

Goal: $60,000
Raised: $73,500

Our Lady of Lourdes Parish,
Melbourne, Florida

FATHER ROBERT BRUSH, Pastor

For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

USE SELF-LITE CHARCOAL

. . . It's the most modern of censer fuels, carefully "dished" to conserve and burn valuable incense without waste—and to produce ample smoke.

See your dealer

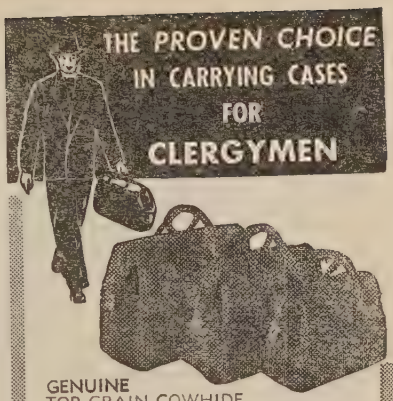
Correspondence

Comment From A Home Missioner

I READ in The Register a few weeks ago a suggestion that the word "Catholicity" be used instead of "Catholicism"—the latter being less desirable because it puts our Faith in the category of other "Isms," which "hain't" so good, huh?

The other day I received an order of Marian Prayer folders. It has a "nihil obstat" and an "imprimatur." On the back of the folders are listed the "Regulations for gaining special indulgences during Marian Year." So far, so good. But the last paragraph caused me to return the order to the publishers. It went like this: "Plenary indulgence can be gained on any day that a devout visit is made to a shrine at which the *Virgin Mary is worshipped in a particular way . . .*"

Why do I object? Any theologian doth know there is *latria, dulia,* and hyperdulia. Concedo. And that in this instance hyperdulia is what is meant in saying that she is worshipped *in a particular way.* But who besides a theologian maketh such distinction? For nearly six years I have been preaching to these "pagans" in the "Bible-belt" that Catholics do *not* worship Mary — fifteen minutes have I preached in season and out of season over the local radio station every Sunday. And here comes the Marian Year Prayer folder to say that she is worshipped (of course, in a particular way — hyperdulia). Our Protestant friends may not see this folder—they just simply *may* not—or my preaching is in vain. They will see the word "worshipped" but they won't see "in a particular way." And even if they



GENUINE
TOP GRAIN COWHIDE,
BLACK GRAIN

UTILITY BAGS

Sturdy yet lightweight. Made of top grain cowhide, fully lined, lifetime construction. Designed to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact, 2 double duty leather handles, zipper, strong lock and key.

YOU BUY DIRECT AND SAVE

Style	Size	Price
225	15 × 11 × 7	$11.00
1860	17 × 9½ × 12	13.50
2060	20 × 11½ × 12½	19.00
1235	11½ × 8¾ × 5	9.00

(Smallest size not illustrated)

TWO SUITER
COMPANION

Grained Buff Cowhide Two Suiter and Companion Case made on a steel frame with tongue-in-groove construction. Equipped with a center lock and two catches. Post handle, attractive cotton lining with accessory pocket and shirt-fold. Color—Black.

Style	Size	Price
No. 252 Two Suiter	24x18x8	$23.00
No. 212 Companion Case	21x14x8	$17.50

WRITE FOR FREE CATALOG ON CLERGYMEN'S TRAVEL BAGS

Mail Orders Shipped Same Day Received. Add 50c shipping and handling charge. Send check or money order to Dept. P-45.

ALLIED BRIEF CASE CO.
186 5th Avenue, New York 10, N. Y.

see "in a particular way," I doubt that even the wise man's son would suspect that "hyperdulia" is the "pig in the poke."

Furthermore, the way these "jack-legged, two-by-four, shoutin' and ravin' preachers" twist things they could very likely conclude that we Catholics give only ordinary worship to God (if they'd concede that much in our favor) but the Virgin Mary is given worship in an extra-ordinary or "particular" way.

My rhetorical question is "why give them any ground for confirmation of their misrepresentations of us!" Would it not be better for us to guard our terminology, leave no room, *si possible sit*, for misinterpretation, and use the words "honor," "venerate," etc. in the cases of *dulia* and *hyperdulia*? O yes, we must call a spade a spade. True. I know a man who always did until one night when he stumbled over one in the dark. Why put "spades" in their dark ways so that they can further "dig" us and throw mud? I feel as though much in this direction could be accomplished if writers would be on guard against the use of this type of ill-advised, or outright imprudent terminology.

* * *

One other item I'd like to bring up with the hope of drawing out an exchange of ideas. It's pertaining to converts. God knows that we receive into the Church each year some mighty fine, apostolic, and zealous converts. This has been my experience; and it has been the experience of all priests. But it has also been the experience of all

Here's the answer to your

Coin Sorting Problem!

The portable King Koin Sorter is proving more popular every day with churches, schools, and insti- institutions. Each week we are receiving more orders.

It is noiseless and light with its plastic drawers and sells for only $27.50. So simple and efficient that anyone can operate it. We would be glad to send one on approval as it is sold with our guarantee.

Several thousand satisfied owners!

King Koin Sorter Company
Department "P," Box 1576
Burlington Station, Omaha 8, Nebraska.

grail

MAGAZINE

Order 25 copies a month for your Parish Rack.

Sells for 25c a copy.

Include THE GRAIL when you have a parish drive for subscriptions. Special prices.

THE GRAIL is among the TOP Catholic Magazines.

- *Family problems*
- *Literature*
- *Politics*
- *Art*
- *Government*
- *Homes and babies*
- *Liturgy*
- *People and saints*
- *Economics*
- *Talks of the Pope*
- *World Affairs*
- *Short Stories*
- *Human relations*
- *Work and life*
- *Capital and labor*
- *Sports*
- *Human interest*
- ***Social justice***
- ***Morals***
- ***Book reviews***
- ***Biographies***

AWARDS
FROM CATHOLIC PRESS ASSN.

1952
FOR ARTICLES:
BEST EXAMPLE OF
DISTINGUISHED WORK.

1953
BEST IN GRAPHIC ARTS

1954
ORDER COPIES
FOR THE PARISH!

THE GRAIL Office — ST. MEINRAD, INDIANA

Send .....copies of THE GRAIL each month at 12½c to:

REV. .....

CHURCH .....

CITY .....

STATE .....

of us that a goodly number, after an initial burst of zeal, fall by the wayside, or fall into the classification of ordinary, run-of-the-mill Catholics. And the run-of-the-mill Catholic is pretty anemic, neither hot nor cold, the lukewarm variety which nauseated Our Lord.

ANOTHER
Lawson Success

Goal: $60,000
Raised: $73,000
(IN PROGRESS)

Most Holy Redeemer Parish,
Sulphur Springs, Florida

FATHER ANTHONY McGOWAN,
Pastor

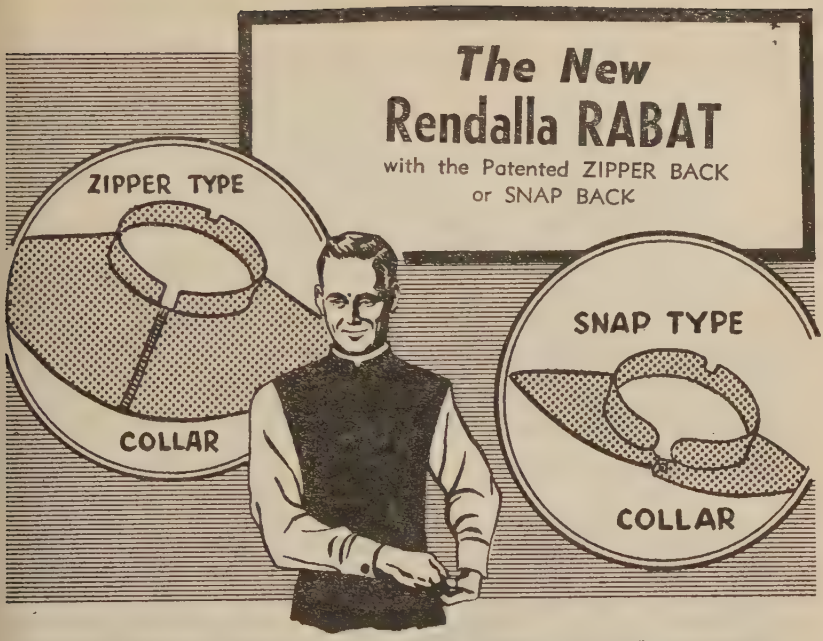
For free analysis of fund-raising potential of your parish or institution, Write: Mr. James Fraser, Dept. G5X, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

I've found this among those whom I have received into the Fold; I've found this among those who were received by other priests and who moved into our little mission parishes. Some have received little instruction because they "squeezed by" in a convert-instruction class—was talking to one last week who was ready (almost) to bet me that the soul and not the body rose from the dead on the last day—she "never heard" of the particular judgment—when I asked her what the sin is called that comes down to us from our first parents, she queried, "Is it grace, Father?" I doubt if she got anything out of her "course" other than learning to call a priest "Father."

But my concern is not so much about these as those who have received a solid course of instructions. A Rev. feller can give them all he's got in telling them not to be "one-priest" converts, the Church needs apostolic laymen, the devil doesn't like you for becoming Catholic and he'll give you a rough time, to show your gratitude for the Faith you should try to win others for Christ, you must learn how to explain these truths to others who are looking desper-

JOHN J. NORRIS ORGAN COMPANY
Specializing
NEW PIPE ORGANS
REBUILDING, REVOICING, MODERNIZING
SALES REPRESENTATIVE FOR
New Virtuoso Reed-o-Tonic Organ.
245 SOUTH BROAD ST. GRIFFITH, INDIANA
Established 1912



THE Rendalla Rabat is designed for comfort, fit and appearance. The patented zipper back, or snap back, and an elastic waistband hold the garment in place. It cannot creep up or down, to cause you discomfort or detract from your appearance. Each garment covers the entire shirt front, and is available in either military or plain neckband style. The Rendalla Rabat is made of the finest quality faille, moire or crepe de chine, and is lined with satin.

MILITARY Style Neckband **$8.00**

Plain Neckband
Long $7.00
Short $6.50

JOHN C. BOESE,
229 Madison Avenue, New York 17, N. Y.

Please send me _____ RENDALLA RABATS @ _____ each, for which I enclose check ☐ or money order ☐.

Zipper Type ☐ Snap Type ☐

Faille ☐ Moire ☐ Crepe de Chine ☐ Long ☐ Short ☐ Height _____

Military Neckband ☐ Plain Neckband ☐ Neck Size_____ Weight_____ Waist_____

Please indicate type of collar you wear:

Pontiff 1 ☐ Pontiff 2 ☐ Pontiff 3 ☐ Canterbury 1 ☐ Canterbury 2 ☐

Rector 1 ☐ Rector 2 ☐ Rector 3 ☐ Cathedral A ☐ Cathedral B ☐

NAME _____

ADDRESS _____

JOHN C. BOESE, 299 Madison Avenue, New York 17, N. Y.

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

ANOTHER
Lawson Success

Sacred Heart Parish,
Homestead, Florida

REV. JOHN O'DOWD, Pastor

Goal: $75,000

Raised: $78,091

Gifts: 342

Average gift, $228.00

Lawson Associates

ROCKVILLE CENTRE, NEW YORK

ately for what we've got; you can drill in the necessity of frequently receiving the Sacraments, prayer (private, family, public), etc., etc., etc.—follows the spurt of zeal after their Baptism, and then, too often, lukewarmness!

From experience I have learned to precaution them, especially along the line that after they practice their new-found Faith for a few months, or a year, or three or five, that the old "Booger-man" will get on them to discourage them. On this you can safely wager. He always does — usually through some person or circumstance that makes it difficult for them to fulfill their religious obligations. After the course of instruction preparatory to Baptism (which we could call "preliminary" instructions), could we not have a follow-up or advanced course to keep them close to their instructor for a time to help them over the initial difficulties they are bound to encounter in the early stages of the practice of their Faith? If we give them the idea that with Baptism the instructions come to an end—as is often implied in the way we "cover the book" then we'll have a hard time corraling them again.

By no means is "my" parish a dead one. I have a very fine active Legion of Mary Curia, (Thank the Blessed Mother!) with a praesidium in every area in which Holy Mass is regularly offered. The Legion is doing wondrous work. Most of the members are converts, because up to a few years ago a Catholic was a rare species of creature in these mountains. So I am not griping. I have thought about these things for quite a long time and I am sure too that every priest

with an ounce of zeal has likewise thought along these lines.

Hoping to provoke a little wholesome discussion, I remain

In unione precum,
R. F. Dehen
Norton, Virginia

Just one point: May we refer Father Dehen and any others interested in this phase of convert work to the Guild of St. Paul, Lexington 13, Kentucky? Father Nienaber formed the Guild to take care of converts. His motto: "Don't just make converts — keep them!" — Editors.

Clergy Discounts Again

IN your December issue you had a very factual article by Father Trese on "Clergy Discounts and Catholic Books." One of our priest customers who read that article wrote us asking how in view of the statements made in same the book clubs could continue to operate. Our reply to him was as follows:

May I point out that we are on the ground floor in a business district, but could operate much cheaper if we located in a loft building or a suburb like the book clubs usually do. We then also would need only a few people who really know books and the rest could be stock room help and typists who would follow through on the routine of the book club members' needs. Here we must have intelligent help to give personal attention to customers and be able to advise them and trace all kinds of books for them.

"Tied to a Bell"
until VERDIN RINGERS eliminated hand-ringing!

"Mass, Angelus, evening Devotions . . . 37 trips to the bell rope every week. I was 'tied to a bell.' VERDIN AUTOMATIC RINGERS ended all bell-ringing duty, labor, worry." (name on request)

Get full details TODAY about Verdin Automatic or Push-Button Bell Ringers. Ring present cast bells; improve tone; increase volume. 1632 churches use them. Write for free catalog NOW!

THE I. T. VERDIN COMPANY
555 Dandridge St. Cinti. 10, Ohio

VERDIN
ELECTRIC BELL RINGERS
TOWER CLOCKS ELECTRIFIED

Advertisers IN THIS ISSUE

Allied Brief Case Company 473
Benziger Bros. Inc. 468
Boese, John C. - Rendalla Rabats 477
Bruce Publishing Company Inc. 396
Calhoun Co., L. A. 402
Casavant Freres Limitee 394
Catholic Mutual Relief Society 462
Catholic University of America 404
Char-Lite Mfg. Co. 472
Family Digest, The ..... Third Cover
Farrell Company, D. 390
Fides Publishers Ass'n. ..... Second Cover
Finn & Associates, Thos. R. 391
Fischer & Bro., J. 458
Francis Co., The Charles J. 403
Gales Men's Shop 469
Grail, The 475
Hansen & Sons, D. B. 471
Heinzeller, Hans—The Woodcarver 461
Hopkins Company 465
Huntington Laboratories Inc. 405
Isinglass Valance Company 464
King Koin Sorter Company 474
Lawson Associates Inc. 386, 394, 458, 461, 462, 464, 470, 472, 476, 478
McManus Company, Thos. A. 401
Mack-Miller Candle Company Inc. 385
Ministers Life & Casualty Union 395
National Church Goods Supply Co. 463
Newcombe & Associates, Harry J. 432-433
Newman Press, The 460
Norris Organ Company 276
Oestereicher's 396
Our Sunday Visitor, Inc. 466-470
Parsons & Parsons Company 478
Reyn, Harry—Clothier 393
St. Anthony Guild Press 397
S. V. D. Catholic Universities 392
Shreve & Company 400
Siena Studio 398
Thomas More Association 399
Toomey Company, The R. J. 389-459
Verdin Company, The I. T. 479
Westport Fibercraft Company 387
Will & Baumer Candle Co. Inc. Back Cover

Correspondence

In our store you can browse around, actually handle the books and choose from over a thousand titles. When you belong to a book club you take what they tell you about a book and choose from only a very restricted list. If we could confine our purchases to two or three titles a month and order them in lots of 5,000, we could get them at a much cheaper price particularly so if we could have special editions made with cheaper paper and cheaper binding as book clubs often do. From our experience we would be able to estimate the demand quite accurately but if we got stuck with any number then that title would be one of the gift books with little choice on your part.

I am told that the army can feed a soldier for $1.44 per day (three meals, "soldier take what you get") and I suspect some of the Catholic institutions can even beat that figure. However if you went into a restaurant and ordered "a la carte" you would pay a great deal more for three meals of any kind. Furthermore if you bought only the "best sellers" in the food line you would live on hamburgers and hot-dogs nearly every day. I am sure that such a diet of reading would be neither satisfying nor desirable especially in the religious line.

Perhaps some of your readers also very naturally had this question occur to them and they would be interested to have this partial explanation.

Yours very truly,
Church Goods Dealer

PROFITable

FOR EVERY PARISH!

The new-bigger-better FAMILY DIGEST

The Family Digest is one of the most popular and successful of Catholic publications sold at church doors across the nation. Here is your opportunity as parish pastor to increase your parish income or swell the treasury of one of your parish groups.

MORE Parish Profits THIS Way!

Reports from across the United States indicate greater success for *Family Digest* church door sales when the project is sponsored by the parish Rosary Sodality, Christian Mothers' group or other sodality. Buy copies at 12½c each, sell them retail for 25c. (Canadian rate: 13½c per copy.)

Recommend sponsorship of *The Family Digest* church door sales to your parish's most active women's group . . . and make 100% cash profit on each copy sold! **Cash** profits for parish causes or for the sponsoring group's favorite project.

Use this order form to get a sufficient number of copies of *The Family Digest* to supply the demands for this increasingly popular Catholic family magazine at your church door one Sunday each month.

YOU MAKE 100% CASH PROFIT ON EVERY COPY YOU SELL!

THE FAMILY DIGEST, Huntington, Indiana

Enter my **NEW** order for ..... copies monthly at 12½c each.

Increase my order from ..... to ..... copies per month.

NAME .....

ADDRESS .....

PARISH .....

CITY ..... ZONE..... STATE.....

How the VIGIL LIGHT* Program Serves the Clergy in *Two Ways*...

Vigil Lights, made available to the faithful of your parish for their visible signs of prayer and devotion, serve a two-fold purpose—

1. Provide you with another means of building more vigorous spiritual life in the parish;

2. Provide increased revenues, through larger offerings at the Vigil Light stands, for supporting the good work of the Church.

The representative of Will & Baumer who calls on you is trained to engineer the Vigil Light Program especially for your parish needs. If he does not mention it, ask him to explain the complete program. A descriptive folder is available to you on request.

* Vigil Light is the trade name identifying the votive lights made exclusively by Will & Baumer.

Will & Baumer

CHURCH CANDLES

The Pioneer Church Candle Manufacturers of America • Established 1855

Syracuse • New York • Boston • Los Angeles • Chicago • Montreal